EX QVATVOR UNUM.

Chollericke. Sanguine.

THE HAPPIE MIND

OR a

Compendious Direction.

to obtaine the same Shewing it's sundry Passions.

by an Interview of the foure Complections.

being

A Treatise stored with Divine, Morall, with Phylosophicall, and Physicall, obseruations, Tending to the rectifying our naturall Infirmities.

Phlegmaticke. Melancholly.

Will: Marshall By R. C. Gent: Sculp: 1640

E. Yorke Ex Dono Condiscipuli sui S. Dgody

BRITISH MUSEUM

To the Readers.

S. P. D.

FOrmerly having ſtudied out of many good Authors divers notes concerning this Subiect of *Mans Happineſſe*; And ſince (for private uſe) written the ſame together in a Booke Entituled VIA FŒLIX, *The happy Way*; In three generall Partitions, The firſt of *Terreſtriall*, The ſecond of *Morall*, And the third of *Divine* happineſſe on Earth. And further, devided the ſame in divers particular Sections: I have now lately for ſome Reaſons abſtracted and new ſtudied out of the ſame, (but in a different manner and method, and with divers alterations and additions,) Three little Generall Treatiſes, The firſt of Earthly happineſſe Entituled, *The*

Terrestriall Paradice. The second this of Morall happinesse, Entituled, *Paradice within us*. And the third of Divine happinesse on Earth, Entituled *Heaven within us*. The first and the third I have lately publish't, This having Relation to both the other, I thought not amisse to be impressed last of the three. Having beene encouraged in the former, I doe intend hereafter to Review, new study, and publish the Rest; Being a farre more particular and large discourse of this Subject Happinesse on Earth, and Physically, Philosophically, Historically and Divinely digested. But, not to entertain you with a Prolix Preamble, Forasmuch as the Preface to the Readers In the Terrestriall Paradice may in divers respects bee applyed to this Booke also, without any further Introduction, I proceed.

THE

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Edwd Yorke

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PARADICE WITHIN US, OR, The happie Mind.

The I. Division, Shewing briefly, *The felicitie of a vertuous Mind.*

THE happie Mind, which in this compendious Treatise I intend to discourse of, is; That true Joy and Tranquillity

of ſpirit which is ſaid to be the fruit and Crowne of vertue or wiſdome, and by ſome Philoſophers, The ſoveraigne Good of Man.

It is an equall, firme, amiable, pleaſant and joyfull eſtate of the ſoule, whereby the ſame becomes free from Sloth, from intemperate deſires and from all ill paſſions and perturbations; And poſſeſt with true wiſdome, lightſomneſſe, tranquillity, affability, pleaſantneſſe, and well prepared to enjoy (either in contemplation or action) the moſt delightfull felicities both Terreſtriall and Heavenly. So that while wee can maintaine our minds in this eſtate, wee may ſweetly enjoy even a Paradice of happineſſe within us.

Who traceth right in Vertues wayes
moſt certainely ſhall find
A Paradice of ſweeteſt joyes
within his happie Mind.

But let us view the ſame more plainely.

The fountaine and object of this happineſſe in the Mind wch we now ſeeke for, is; Vertue, or true Wiſdome, the Compound, light, and directreſſe thereof, is Reaſon.

Vertue in generall is deſcribed to be, A laudable, pleaſant, and conſtant habit in the Mind, which being wrought in us by divine Reaſon impreſſeth in our underſtanding a perfect knowledge of the true good, according whereunto as it is requiſite and expedient we muſt Love or hate, take or leave; The ſame being the never-erring directrix

of our affections and actions, and alwayes rewarding us with internall Tranquillity, Ioy, and happineſſe.

More particularly, Vertue is uſually devided into foure principall Parts; namely, Prudence, Temperance, Fortitude, and Juſtice: To which, all other vertues are ſubordinate and may be reduced. And from which (as from the maine branches thereof) they (as leſſer boughes) doe ſpring and proceed: All which with their peculiar definitions, deſcriptions, differences and kinds are at large deſcribed in the *Ethicks*, and are the ſubject of Morall Philoſophy.

A million of good and happy effects doth vertue produce in ſuch as doe conforme themſelves thereunto; The ſame inſtructeth

us

us to over-sway and command all the Inclinations and Actions of the mindes irrationall parts, bridling and cutting off all both the excesses and defects of passions and affections, keepeth them within the circle of mediocrity, directly betweene too much and too little; Expelleth out of the mind all vices, as Covetousnesse, Ambition, Intemperate desires, Choller, Sloth, Melancholy; all base feare of danger and of death; and armeth with resolution and comfort, even against all manner of Tribulations.

The same also accomplisheth us with true and habituall Wisdome, Verity, Sobriety, Magnanimity, Confidence, Patience, Perseverãce, Honesty, Gratitude, Humanity, Liberality, Clemency, Courtesie, Affability, Cheere-

fulneſſe, Pleaſantneſſe, and all good and amiable conditions.

It is a light unto our life, ſhewing us that which is good and comely, and teaching us how to performe all good and laudable Actions. It giueth us alſo a will to all manner of goodneſſe, and to declare the ſame by a ſweet and loving Converſation.

Vertue alſo advanceth the mind and infuſeth thereinto, a generous deſire of aſpiring even to the higheſt part of that which is moſt excellent, moſt profitable, and moſt honourable; exciting the ſame to goe on conſtantly, freely, feareleſſely, and cheerefully (though through many dangers and difficulties) to all good and worthy Actions; Maketh a man truely worthy of honour; alwaies filleth the mind with

with good and high resolutions, and with inward delectation and happinesse.

Soe as, there is nothing Terrestriall that merits to bee in equipage with Divine vertue; The same is a daughter of Heaven, If wee could truely know the excellency thereof, we should presently commit our selves to her perfect guidance; we should incontinently embrace the same with deerest affections, And know that the Incirculing Armes of the whole world embraceth nothing that is nigh so excellent as Divine vertue,

The same being a divine and Immortall quality in us, alwaies excites our minds to some good Action or other by an earnest desire to make the same agreeable unto God himselfe, and to

obtain an Eternal guerdon given by him in the world to come, knowing there are ineſtimable Treaſures, Crownes of Glory; A Paradice of delights prepared in the Heavens, to reward ſuch as live a good and vertuous life on Earth.

And when we find within us that we haue done well, the ſame tickleth our affections with ſweet and pleaſant delectation, So that when wee find within us this heavenly Temper of a vertuous diſpoſition, and ſeeing that ther-by we often avoid evill and vitious Courſes, and often accompliſh good and worthy Actions; our minds are thereby filled with joy and pleaſure, even as the Sunne is with light, the choyceſt flowers with fragrant ſmels, and the gay apparelled Spring-

time

time with greennesse.

There is a Congratulation, a pleasing contentment in well-doing, It is a true and essentiall Reward of a good mans Soule, which never failes him.

So as the priviledge that vertue hath in rewarding her followers, is much greater then the world can afford, for the world at the best can give but fleeting, but transitory delights and the windy praises of men; But such as are truely vertuous have greater Rewards even within themselves, for (besides that vertuous men usually live more healthfully, prosperously, honourably, pleasantly and every way even outwardly more happily then vitious men) their vertue doth alwayes inwardly afford to their Mind & Conscience most sweet

joyes and pleasures, and hath also eternal glorious rewards assign'd for the same in the Heavens.

And albeit the body have its distinct pleasures apart from the mind, yet cannot the same be either truely pleasant or laudable if not contained within the precincts of vertue, which is the proper object of the minds happinesse; Because the same will otherwise breed much more displeasure then content. But being limitted within the bounds thereof are laudable and good to bee enjoyed; So as it is indeed this vertuous habit of the mind onely that well prepares the same and makes us truely enjoy all Corporall and Terrestriall happinesse also, for vertue is the Rule and guide of all sensuall and externall pleasures, so as thereby

thereby and within the limits thereof we may and ſhould freely and cheerefully (as in my former Booke J have dilated) enjoy the good and lawfull pleaſures and felicities of the world, even a Terreſtriall Paradice of delights, and Happineſſe within us.

Yea, by the guidance of this divine and immortall quality of vertue we may and ſhould be directed the way to GOD himſelfe, to Heaven, and even in this life thereby we doe become moſt apt and well prepared to enjoy a Paradice of heavenly delights alſo within us.

For why; Wiſedome which is compounded of all the other vertues of the intellectuall ſoule, ſhewes and perſwades us to love and embrace that which is truly good, and principally that wch is

moſt

moſt good; But the moſt excellent good is God himſelf, wherefore true Wiſdome or Vertue referres it ſelfe and all its faculties and exerciſes to him and to his Glory; he being the Fountain or rather the Ocean of all true pleaſure and happineſſe: To whom, and to which, True Wiſedome alſo perſwades and directs us the way which is by divine Grace, and chiefly the principall and fountaine of heavenly Graces; Namely, Faith, Hope, and Charity.

This habit of vertue alſo doth well prepare the mind, and maketh the ſame apt to receive, conceive and retain all heavenly graces & happineſſe, all divine Illuminations, and Conſolations. So that if our faith and hope bee high and heavenly enough, and

our

our Minds pure and divine enough, we may by Contemplation (in some measure beforehand) enjoy heavenly delights and pleasures within us. But of this more hereafter.

Let us therefore spare no labours, no endeavours to gaine this excellent treasure of Vertue, Let our desires and our designes be wholly employed in the acquiring of it, since by the guidance thereof wee are directed the way to mount up to heaven and in the meane time thereby enjoy a marvailous deale of happinesse on Earth, even a Paradice of delights and pleasures both terrestriall & heavenly within us,

Since that in vertue is such Mines
of most excelling Treasures
And choise delights, let our designes
bee bent to gaine her pleasures.

Les

Let her delights allure and winne us
ſtill to acquire, to finde
This pleaſant Paradice within us,
this joyfull happie Mind.

The II. Division.

How to gaine this felicity of the Mind.

IN the acquiſition of vertue which is this happineſſe of the Mind we ſeeke for, Theſe three things are eſpecially requiſite. Firſt, Education to incline us. Secondly, Reaſon to direct us. Thirdly, Exerciſe and Cuſtome to conforme and confirme us.

Firſt, concerning Education.

Youth

Youth may be compared to a Field, which if well manur'd and sowne with good seed, bringeth forth good fruit; But if neglected, therein springeth up many ill weeds; Even so, if we be well educated, if the seeds and fundamentall parts and habits of vertue be well sowne in our hearts at first, the same is likely to spring up and become deepely rooted and even naturall in us; Whereas otherwise without this good education, vice and wickednesse is like to spring abundantly in our depraved and corrupted Minds.

Education therefore is very necessary: In youth our natures are easily moulded to what frame our Parents and Tutors will, whose opinions (like Oracles) doe then altogether sway our

our minds, yet weake and not allur'd to Vices nor troubled by Temptations. And if we be in our tender yeares taught to be vertuous and to abhorre all vices as Prodigies and things unusuall, The same will then bee so ingrafted in our nature as vertue will be even habitually lovely and pleasant to us, and Vice hatefull and loathsome, Insomuch as even till old age many men doe retaine in them the same love to vertue and hatred to vice as they did in youth, which then also is much encreased by Reason and good Custome.

It is good therefore, that vices be named to children and youth in a shamefull disdainefull manner, and to hide from them the shamelesse practice thereof, by many in our dissolute age, even with-

without infamy, yea with applause by some vitious minded men. Also to let them thinke (as it were to be wish't) that all men hated Vice and wickednesse, and often to discourse of the punishments and miseries inflicted, and due for the same. Also to shew and often commend unto them the amiablenesse, pleasantnesse, excellency, and Rewards of all vertue and goodnesse.

It is certainely better, that children bee Instructed rather mildly and by Encouragements (if it may be) then with trouble and severity; for whatsoever we doe for feare of punishment, our nature (with a kind of loathing) useth to be averse from the same things afterwards, and the hatred received against the same in

youth

youth may be retayned even to old age. But in this Diſcipline of Tender Youth, rewards, Prayſes and encouragements for well doing doe ſweetly kindle in us a deſire to learne and to doe well in all things, and this learning and vertuous diſpoſition ſo gained, is willingly loved, eaſily retayned, and encreaſed in after-times by Reaſon and good cuſtome, ſo that as their yeeres their vertue encreaſeth, and repleniſheth their minds with internall Joy and happineſſe.

Secondly, Reaſon ought to direct us in this acquiſition of Divine vertue, for Reaſon is the light and life of vertue, and as our eyes doe ſerue to guide our bodies, ſo haue our ſoules great need of Reaſons light to diſcerne vertue

vertue from vice, True good from deceipt and forgery.

And even in Reason, vertue appeares easie, amiable, and pleasant; And vice painfull, loathsom and displeasant; (It is onely an evill Custome that makes vice seeme pleasing, and vertue displeasing) for the essentiall part of vertue is said to be truth and of vice false-hood, and it is more easie and pleasant in Reason to tell truth then a lye; and so of all particulars in Reason Vice appeares painefull, hatefull, hurtfull; and vertue easie, louely, pleasant and beneficiall, as I shall shew more plainely in the ensuing Divisions.

Let therefore Reason informe our Judgements, and both of them guide and instruct our wils; for the will hath not any light

light from her selfe, but is illuminated onely by the shining Rayes of the understanding; That is by reason and judgment; yet the act of the will is from it selfe though it bee directed by the understanding.

Wherefore, if the will of man doe conjoyne it selfe with reason in the persuite of vertue, then with great facility it is able to governe the sensuall Parts as a Lady and Mistresse within the precincts of divine Vertue.

But if our wills disdainefully contemne Reasons Councels, and if in stead of mounting aloft to the divine excellency thereof, it descends towards the ignoble part of intemperate sensuality, and if it dedicates, & conjoyns it selfe thereunto, it then becomes like her brutish Companion, and

in ſtead of being the Commander, now becomes the ſlave of the body and conſequently both of them ignoble and brutiſh; whereas otherwiſe, if the Will doe chuſe to obey Reaſon rather then Paſſions, and ſo preferre Heaven before the Earth, the ſame doth make not onely it ſelf but even thoſe ſenſuall parts (which it then commandeth as a Miſtreſſe) to become Divine and celeſtiall, and the whole Mind to be filled with true joy and felicity.

For certainly, if wee will be guided by the divine light of Reaſon, wee ſhall plainly ſee; That vertue is inwardly moſt excellent, pleaſant, lovely and delightfull; alwayes crowning the followers thereof with true pleaſure, even with a Paradice of

of delights and happineſſe.

Then alſo ſhould we plainly ſee (of which more hereafter,) That vice and wickedneſſe (however painted over with the gay out-ſide of oſtentation and hypocriſie, of ſeeming felicity) is indeed moſt deceitfull, inwardly all deformed and loathſom, alwayes ingendring and breeding diſcontent and ſorrow; Rewarding at laſt the followers thereof with a multitude of griefes, perturbations and miſeries.

Inſomuch, that if wee would indeed be directed by reaſons divine Councels, wee ſhould greatly deteſt and immediatly forſake all vice and wickedneſſe; wee ſhould then preſently be enamour'd with divine Vertue; embracing the ſame with ſwift deſires, with open armes, and Re-

Rejoycing therein with moſt pleaſant delights and happineſs.

Thirdly, Exerciſe and Cuſtome is neceſſary to conforme and confirme us in this vertuous and happie Way; for continuall uſe of the Mind in vertues divine Pathes doth deeply impreſſe the ſame therein; ſo as it becommeth thereby more excellent, and even habituall in us: And to ſuch as are truly accuſtomed to vertue, the ſame becomes moſt eaſie, pleaſant and delightfull.

Wherefore wee are; Firſt, to avoid Sloth and Idleneſſe in our ſelves; Secondly, the idle, unprofitable and dangerous Company of vicious men, both as hinderances to this vertuous Exerciſe

ercise and Custome. Thirdly, in all our endeavours herein we are to make a good use of all accidents, of our owne experience and of the examples of others. Fourthly, in all respects well to use and imploy our time herein. And fifthly, to goe on with due Perseverance towards the perfection of vertue and happinesse; of all which more plainly, yet briefly.

First, let us contemne Sloth and Idlenesse as an hinderance to this vertuous exercise; for why, such as lead their lives in lazy slothfulnesse, doe much endamage not onely the health of their bodies dulling and putrifying the same but also their minds, which are thereby also soone corrupted with sottish dulnesse and evill thoughts, even

even as water in a ſtanding Poole ſoone becomes muddy and noyſome; for when the mind is not buſied in ſome laudable thoughts or actions, either a lazy dulneſſe, evill deſires or ſullen ſadneſſe, commonly creepes in and hinders the ſame in all goodneſſe, in all happineſſe; And on the contrary, let us endeavour with an active, quicke, ſtirring and lively Spirit to goe on in all vertuous and happy wayes.

Secondly, we are to avoid all dangerous, idle, and unprofitable company as an hinderance to this good uſe and exerciſe of vertue and happineſſe; The rather, becauſe evill examples are notable Corrupters of civill demeanours and dangerous depravers of a good diſpoſition,

and on the contrary let us frequent and be inwardly familiar with, onely such company as are good and vertuous.

Thirdly, let us endeavour by all accidents, by our owne experience and by the examples of others, to avoid all vices and miseries and to embrace all vertue and happinesse in all our endeavours while we goe on in these vertuous Wayes and Exercises. Then which there cannot be a more familiar, plaine, easie and usefull doctrine.

Fourthly, in generall. Let us still remember to imploy our time well in such things as are good and profitable; The rather considering, that nothing is more precious then time on which dependeth the accomplishment of all our affaires and actions,

actions, and which if we neglect can never be recalled.

And lastly, let us forward all good beginnings in this exercise with due perseverance. So will this excellent Treasure of Vertue, this happinesse of the Mind which we seeke for, be in good time so deepely impressed in our Minds as the same will even become naturall, habituall, very easie and pleasant to us.

By this discourse wee may perceive; That next under GOD, all good beginnings in this blessed way of Vertue, proceed from Education. The happy progresse and ample encrease thereof, from Reasons, Precepts, and the confirmation and full accomplishment thereof from use and exercise.

So then, let us goe on in this

happy way of vertue, which certainely will leade us in good time, to that Paradice of perfection, whose entertainement, is true pleasure, true happinesse.

So if our soules were truely wise
to seeke out vertues wayes.
We then should find a Paradice
of pleasant sweetest joyes.

THE III. DIVISION.

How the Body worketh upon the Mind, and how wee may and ought thereby to maintaine and encrease the felicity thereof.

A Well tempered healthy body is an occasion of a long and happy life, wherein

wherein we may enjoy this Paradice within us which we seeke for; And the mind thereby will become well prepared and fitted for all vertuous Dispositions, exercises, and Contemplations, and to enjoy all the felicities thereof, both earthly and heavenly.

Let us therefore by all meanes seeke to preserve the welfare of our bodies, since the same is so great a furtherance to the felicity of the mind; And the rather because otherwise, if the body be unhealthy and distempered, the same will bee a burthen to the mind whose Instrument it is, and so hinder it in the performance of all excellent matters, and in the possession and enjoyance of all delights and happinesses both earthly and heaven-

ly, and instead thereof cause therein much distemper, perturbation, discontent, evill and misery.

Because this matter is of great consequence, I shall briefely endeavour to shew how the body thus worketh upon the mind.

That the humours of the body are an occasion of Passions and perturbations of the mind, is a received ground among all Physitians and Philosophers. It is well knowne in Philosophy, that the affections of the mind doe follow the apprehensions of the phansie; And Physitians doe well know, that the apprehensions of the Phansie are conformable to the dispositions of the body and the humours that are predominate therein.

They tell us and Experience also

alſo teacheth us, that the Cholericke humours if exceſſive, being fiery and impetuous, make the Apprehenſion to bee ſwift and violent, exciting to Anger and Raſhneſſe; The Melancholy being cold and dry, bring feare, ſorrow, and darke thoughts. Phlegme being cold and moyſt, maketh the apprehenſion to become dull, ſlow and without vigour; And too much bloud being hot and moyſt, excites to ſenſuall Luſts, Prodigality, Riot, and the like; A mixture of exceſſive inflamed and corrupted Choller, Melancholy, and other humours, cauſeth the Phanſie to apprehend things, as having enmity, excites to hatred, Revenge, Frowardneſſe, and to deſperate miſchiefes and miſeries.

So that it is apparant, the body

workes upon the Mind, and the exceſſive diſtempered humours thereof, doe alſo annoy and diſtemper the Mind, But how? Not by depriving it of any power or faculty given it of God (as ſome ſay) which remaines without diminiſhing, but by corrupting the next inſtrument whereby the mind worketh, and conſequently the action it ſelfe, which commeth to paſſe by reaſon that the evill humours of the body, do ſend up groſſe and maligne fumes into the braine, annoying the animall Spirits which are moſt thinne and ſubtill vapours proceeding from the bloud, and the Inſtruments whereby the mind worketh and performeth the actions thereof. Theſe Spirits are a medium betwixt the mind and the body as

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ſome ſay; Others, that they participate of both, and being refined, enlivened, and quickned by the reaſonable and divine Soule, they become of a middle nature betweene Ayre and Flame; being pure and undiſtempered they cauſe in the mind Tranquility, Joy, and good deſires; The Ayrie part raiſing quicke pleaſing and delicate conceits in the Phanſie, and the Flame inciting noble and active deſires in the ſoule.

But theſe Spirits being diſtempered, dulled, and corrupted by the maligne fumes proceeding from ill humours; The diſpoſitions and actions of the mind alſo by reaſon thereof will become corrupt and evill; for theſe animall Spirits (being the medium betwixt the body and

the

the mind, participating of both, and the next instrument whereby the mind and body worke upon each other) being corrupted and distempered; the mind therefore grieveth and distempereth it selfe at the distemper of these Spirits, and so of the body; And therefore, cannot please it selfe or effect any excellent matter, having such distempered corrupted Instruments to worke withall. So that although the Spirit be willing, yet the Corruptions and weakenesse of the flesh will pervert the actions thereof, and the dull distempered body cannot bee capable to effect or know the good dictates, operations, and Inducements of the soule; B[illegible] both being annoyed by evill humours and those distempered

spirits,

Spirits, become out of Temper and Corrupted.

It being apparant, that the body thus workes upon the mind, it is of very great Consequence that we take diligent care of the good temper, health and welfare of our bodies.

The usuall directions prescribed to mainetaine our bodies in good health and due temper, are a convenient proportion and moderation in these which Physitians call the sixe non-naturall Things, according to *Galen's* Division. Which are, 1 Ayre. 2 Meate and Drinke. 3 Sleepe and watch. 4 Labour and rest. 5 Emptinesse and Repletion. 6 The affections and passions of the mind, All which are by divers Authors at large treated

of

of and described.

But for asmuch as neither the matter of Diet nor the quantity thereof, nor the use and observation of those other non-naturall things, ought to be the same in all sorts of people, but very different according to the diversity of Ages, Complexions, Constitutions, and the like. It is therefore good that every man be well skilled in the Temperament of his body and mind; that he may be a Rule unto himselfe in that which is best for him; Hence that Proverbe hath its probability; *Every man is eyther a Foole or a Physitian.*

Let therefore every man survey himselfe, and if he find the plight and state of his body to be in equability and of a perfect Temper: Let him cherish and preserve

preserve himselfe in this good estate, which is to be done by a due order, apt proportion, and convenient moderation of these things before mentioned; Namely (with little alteration according to that in *Hippocrates* Aphorisme) Ayre, Meat, Drinke, Exercise, Sleepe, Venus, and affections of the Mind.

But if our bodies doe any way decline from a good Temper and Disposition; Then had we need to recure the same by all good endeavours and Remedies.

To rectify therefore and remedy the ill Temperament of our bodies; Let us observe these directions. First, to forbeare and disuse such things as are an occasion of the distemper or any way hurtfull. Secondly, to enjoyne

enjoyne our selves to a contrary order of Usage and Diet. Thirdly, to evacuate and empty the body of ill humours, and of such things as are an occasion of the distemper. Of all which, I intend briefly to discourse in the ensuing Divisions in a mixt way according to the foure severall Complexions, together with directions concerning the divers passions and affections of the mind, incident to each Complexion or humour abounding, tending to the eschewing of the infelicity or misery of the mind, and to encrease the felicity thereof.

But in the observation of the following Physicall directions we are to observe this Caution; That seeing the many and severall Rules and observations therein

therein (though briefly) prescribed, we doe not too scrupulously and precisely tye our selves to such a multitude of particulars, nor perplexe our selves in the observation therof, for why; those good effects for which they are severally prescribed, may be happily effected if we doe but observe some part of those directions, so much onely as wee may with conveniency. And I have the rather collected and mentioned so many and divers particulars, and many such as are very common and easie to be attained and observed, to the intent we may use such, and onely such of them as we can with most conveniency attaine unto and thinke most necessary.

Besides, Physitians say, that some

ſometimes to digreſſe herein is not amiſſe ; So as the ſame be but ſeldom, and ſo as we uſually apply our ſelves to a temperate and convenient Diet, otherwiſe by a continuall and conſtant too preciſe and ſtrict (though good) diet and cuſtome, the ſtomacke will not be able to endure occaſionall errours ; And ſometimes Changes and Varieties though in ſome reſpects inconvenient, doe whet and provoke the ſtomacke to good digeſtion. Yet certainely it is very good to know even preciſely what is moſt fit and convenient for us. And as at a marke moſt uſually to direct our minds thereunto ; And alſo as neare as wee may conveniently without too much niceneſſe to obſerve the ſame, and to apply our ſelves moſt willingly

willingly thereunto, knowing the good effects thereof which are many and of great consequence both to the welfare of the body and happineſſe of the Mind.

For by ſuch a due convenient order and diet, many Diſeaſes and Infirmities may bee prevented; And ſuch as have already ſeiſed upon us may by this meanes be cured or at leaſt mittigated; Thereby alſo the body becomes in good ſtate and temper, and is made healthy, agill, and apt to performe all the motions and offices belonging thereunto.

Sound and quiet ſleepe is thereby alſo cauſed, and likewiſe a good ſtomacke, ſo as meat and drinke becomes moſt pleaſant to us alſo well digeſted, and

good

good bloud humours and ſpirits ingendred, Life it ſelfe is thereby prolonged. And by reaſon thereof uſually enſues a quiet and happy diſſolution.

The Sences and Memory are thereby alſo made ſound and cleere; The affections and paſſions well tempered, and the whole mind made free, cheerefull and apt to performe the exerciſes and functions thereof, And during life to enjoy all good pleaſures both Terreſtriall and heavenly.

He then who would
this happy mind enjoy
Should keepe his body
well without annoy,
So may his mind become
prepared well
For vertues happineſſe
therein to dwell;

The

The ſweeteſt joyes
hee's fit and apt to gaine,
A Paradice of pleaſures
to obtaine.

The IV. Division.

Directions concerning Phlegmaticke Complexions, ſuch as are of Slow, Dull, Idle, heavie minds, exciting to Quickneſſe, Liveline ſſe and Cheerefulneſſe.

FOraſmuch therefore as the diſpoſition, welfare and felicity of the mind doth very much agree to and in ſome ſort depend upon the Temperature of the body, as hath beene declared, I ſhall in the following

ing Diviſions briefly diſcourſe of the principall paſſions and affections of the Mind, obſerving a method therin according as the ſame are moſt incidēt to the foure ſeverall humours and complexions, preſcribing ſome mixt directions both Phyſically and Philoſophically; and ſometimes perchance alſo Divinely, for Divinity doth likewiſe much encreaſe the Morall happineſſe of the Mind.

Firſt, concerning ſuch in whom the humour of Phlegme doth abound, which is a cold and moyſt humour: Theſe men if they adict themſelves to vertue and goodneſſe, are commonly gentle, quiet, free from choller and anger, civill, honeſt, and harmeleſſe people: But if to vicious

cious Courſes, they become Careleſſe, Inconſiderate, lazy Drones, Dull, Sottiſh, Heauy, Ignorant, Forgetfull, Low-ſpirited, and of weake apprehenſion; full of baſe ſordid luſts and affections; Hating the moſt excellent vertues, and alſo vertuous men, becauſe their Sottiſh Lazy dulneſſe, and Careleſſeneſſe makes them uncapable or unfit to conceive or equall the others vertues and worth.

Wherefore ſuch as are of a Phlegmaticke Complexion; To keepe themſelves in as good temper of body & mind as they may, to prevent or mitigate cold and moiſt diſtempers, as Rheums Diſtillations, Catarrhes and a multitude of maladies proceding from thence, to which they are moſt ſubject alſo

to

To rectifie, refine and reduce to a better temper, their over-cold, moyst and grosse humours and spirits, and to quicken, revive, elevate and cheere their slow, dull, heavie minds, making the same apt to enjoy all happinesse; Let them observe such directions as follow.

First Physically, Let them if it be requisite in the Spring, and Autumne, purge out those over-cold and tough humours in the body by such meanes as are appropriated for this purpose, and as the learned Physitian shall advise them, and also diminish and consume the same by avertors and Correctors of such Phlegmaticke humours, and extenuating and digesting the same by the distilled waters of such

ſuch Hearbs as heate and dry, but eſpecially by avoyding ſuch a cold and moiſt kind of diet as is hurtfull to this Complexion, and uſing a contrary, good, and Temperate diet and Cuſtome.

Let them therefore as much as they may, in a convenient manner without too much niceneſſe and perplexity eſchew ſuch cold and moiſt things as are hurtfull, Such as are cold water, and hearbs which are moiſt and cold in operation, as Lettuce, Sorrell, Endive, Succory, Cucumers, and the like; alſo Fiſh, cold raw milke, and all kinds of crude raw over-moiſt cold dyet; Let them alſo avoid vnuſuall cold and moiſt Aire, much ſleepe, Idleneſſe, ſottiſhneſſe and lumpiſhneſſe.

Alſo, they are to apply themſelves

ſelves to a contrary order of Diet and cuſtome, ſuch eſpecially as is moderately hot and dry.

Let them ſometimes (eſpecially, in winter) uſe ſpices, as Nutmegs Cloves, Macis, Ginger, (eſpecially greene Ginger and condite in honey) Caſſia, Cinamon and the like, ſtamped into Powder reduced into Syrrups, or otherwiſe.

Raiſens alſo and Currans doe moderately humect and calefie, as alſo Honey; likewiſe Almonds. Nuts and Filberds, ſo as they be eaten ſparingly are good for them.

Anacardus is very good to diſſolve Phlegme, that is cold moiſt and viſcous, Inſomuch as it is ſaid, It reſtoreth them that are ſtricken with an Appoplexy, and that the ſame effect may be brought

brought to passe with Oximell, Scillet, and Aquavitæ, wherein a few graines of Rocket may be steeped.

Embrocations and brothes profit much if they be made of the flowers of Meliot and Camomill, also Marjoram, Origan, Bettony, Sage, Lawrell-leaves, Fennell, Parcelly and such like. Confection made with Baulme, Hyssope, Savory, Stychas; also Bettony, Cowslips, Marjoram, Penny Royall, young Cresses, Germander, Angelico, Vervin, Setwell, Mirrhe, Pepper-wort, Basill-rootes and all such hearbs and rootes as are hot and dry in operation, are good for this purpose.

Also, it is good to eate such Diet as is easie of digestion, dry and warme; not too fat and

foggy, Meat roasted rather then sod, Bread white and well baked; To use commonly such Beere as is cleere, somwhat stale and well hopt, their Wine to be pure, thin and piercing, as white-Wine and old Sacke. It is good for them to eate but sparingly, especially at Supper, and to eate a Crust or some other hard and dry morsell at the end of a Meale after Drinke.

It is also good for them to use commonly in a warm and cleere Ayre; Not to sleepe too much; To rise early, especially in the Spring and Summer; To stretch the Body every morning, often to use exercise and moving of the Body; Especially, such exercises as quicken and recreate the Spirits aswell as the Body. Daneing, Shooting, Riding, Bowling,

Bowling, Tennis, Stoole-ball, Running, and all ſtirring Exerciſes; It is good for them to endeavour by all meanes to be of a quicke and ſtirring diſpoſition of Body and Mind, and often to ſollace the ſame with active and pleaſant Sports, Recreations, and Contemplations.

Theſe, or ſome of theſe Directions if but obſerved in a convenient manner without perplexity or much niceneſſe, may doe them much good, for by theſe meanes the ſuperfluous humidity, and moyſture of the Braine, and the Cold, Raw, Crude, Phlegme in the ſtomack will be diſſolved and conſumed, and conſequently the obſtructions and diſtempers cauſed therby will be removed; The paſſages of the Spirits made free, and

the Spirits themselves rarified and brought to their right quality; Also the memory and understanding cleered; In summe: The whole Body and Mind made free, cleere, quickned, reduced to, and maintained in a good temper and disposition, and so apt and well prepared to enjoy all true happinesse.

Secondly, Philosophically; For Remedies against those Slow, Dull, Careless, Sottish, lazy Humours and Dispositions, Let us first consider the miseries thereof briefly; The same are the fountaines of Poverty, of base-mindednesse, and contemptible conditions. If wee could truely consider how much happinesse we may attaine unto in a life time by being Diligent, Carefull,

Carefull, Active, Considerate, and industrious, and how much misery we may bring upon our selves by Sloth, Sottishnesse, and Carelessenesse; The same would plainely appeare to be a very great hinderance of happinesse and a very great mischiefe and misery.

Idlenesse and Sloth doe very much annoy both the Body and Mind; for by reason thereof the Body for want of exercise commonly becomes filled with putrified and grosse humours, with Crudities, Obstructiõs, Rheumes and very subject to all the Diseases springing from thence. The same dulleth the spirits, causing Melancholly, Sadnesse, Peevishnesse, sullen fits, and a multitude of evill thoughts, feares, and perplexities, all which are

familiar to idle ſlothfull perſons.

Sloth and Idleneſſe is the bane of all goodneſſe, profit and worthy actions, cauſing griefe, irkeſomneſſe, and hindering all true joy and pleaſure in all good wayes.

Let us therefore deteſt the ſame, let us ſcorne to live in the world like heavie, lumpiſh, careleſſe, ſlow, lazy ſotts and blocks, as if wee were borne to no other end, but to come into the world, ſtay there a while, eate, drinke, ſleepe, grow ſicke and dye.

And let us endeavour by all meanes to ſtirre up our minds to the Contemplation of high and notable things, To have variety of noble and excellent thoughts within us. To apply our ſelves to the acquiſition of all heroicall vertues, eſpecially thoſe of Prudence

dence and Fortitude, to ſcorne and deſpiſe low unworthy matters, and to dedicate our ſelves to worthy, difficult and notable actions.

To eſteeme our ſelves free and at will, To endeavour on good grounds to bee reſolute, wilfull, magnanimous, and to ſtand upon our owne bottomes; To arme our ſelves againſt the worſt of fortune; To endeavour to imitate the beſt and worthieſt men in their moſt ſublime and excellent actions; Greatly to deſire, and endeavour to be quicke and high ſpirited; Me thinks ſuch Conſiderations and endeavours ſhould preſently rouze up our dull, careleſſe, groſſe, ſluggiſh Minds, and make them quicke, active, lively, and ſprightfull.

Thirdly, to these I might adde some Divine remedies and directions. To instance briefly.

This Sacred Science of Divinity teacheth us; That if we will exalt our selves wee must first be meeke and humble. Let us then deny our selves (like King DAVID) as Wormes and no men, as miserable wretches deserving the miseries of Earth and Hell. But let this deny all of our selves make us looke to our Saviour: and (as he councels, *Rev.* 3.) Buy of him fine Gold, white Rayment, Eye-salve, &c. All divine and heavenly Graces; So then being reconciled to GOD in CHRIST our Saviour, trusting and relying on him, and endeavouring to goe on in his divine Pathes, though wee be in our selves like the *Laodiceans*, poore, blind

blind, wretched and miſerable; yet in him wee may and ought to thinke our ſelves, Rich, free, happie, bleſſed creatures; little lower then the Angels, *Pſal.* 8. Partakers of the divine Nature, 1 *Pet.* 1. 3. That wee are the Sonnes of God himſelfe, heyres of a moſt bright, glorious, eternall, heavenly Kingdome. That wee are the worlds Maſters, and that the Devils are our Slaves and vaſſailes. That our Bodies ſhall ſhine eternally in heaven, and be made Spirituall and glorious bodies, like to that of the Sonne of God, *Phil.* 3. 20. That our Soules ſhall bee united to God, made one with him as members of himſelfe; Like him as St. *Iohn* ſignifieth, 1 *Ioh.* 3. 2. and with him ſhall raigne eternally in Heaven, tryumphing,

and enjoying infinite pleaſures and happineſſe for ever.

How may ſuch thoughts raiſe our Minds and even ſtrike quickning flaſhes of Heaven in us before-hand (if wee could truly thinke of their excellency) and make us of a ſprightfull, Angel-like, Divine and heavenly temper on Earth.

So let's advance our Minds
to high deſires,
To ſprightfull quickneſſe,
to Cœleſtiall fires,
Divineſt Raptures;
Let ſuch thoughts poſſeſſe
Vs, with a Paradice
of happineſſe.

The V. Division.

Concerning Sanguine Complexions, and such as are of conceited, vaine-glorious, and of Intemperate voluptuous Minds, exciting to Meekenesse, humility, and to moderate delectation.

Uch men as are of a Sanguine Complexion (which humour is hot and moyst) if they accustome and betake themselves to good courses, they are commonly cheerfull, merry and pleasant therein. And so if they use their naturall good parts well, adicting themselves to vertue and

and goodneſſe, They uſually become moſt excellent therein, and gaine to themſelves much worth and happineſſe.

But if they (neglecting vertue) give themſelves to vice, they commonly become very phantaſticke, ſelfe-conceited, bragging, and vaine-glorious; alſo very Luxurious, Intemperate, profuſe Prodigals, and lewdly voluptuous.

Wherefore, to keepe themſelves in good temper both of body and mind; to prevent and mittigate ſuch diſeaſes as uſually ariſe from ſuperabundant corrupt or inflamed bloud, alſo to allay exceſſive and extravagant paſſions and affections, incident thereunto, and to bring both their bodies & minds to a good temper and diſpoſition, and ſo

to

to maintaine the same therein, let them observe such Directions as ensue.

It is good therefore (especially for men of this Complexion) if their blood abound or bee corrupted, and if Age, weaknesse or other cause hinder not (especially in the Spring or Autumne) to be let blood, and to keepe a good Dyet after the same; for hereby the old corrupted moysture of the body being evacuated, in stead thereof new and purer is introduced and bred.

Let them commonly use a temperate, coole and loose dyet, oftentimes forbearing such as nourishes plentifully, or if they doe eate such, as Flesh, Milke and Egges, let them eate good store of Bread therewith. Also let them eschew too much Sack,

Ale,

Ale, and such like too sweet and too strong Wine and liquors which heate and nourish much.

Let their Exercise be not too violent, nor too remisse, their sleepe also indifferent.

Hearbes cold in operation are good for them (of which divers are particularly mentioned in the next *Division*) to prevent and allay the inflamations of Blood, and the diseases and passions incident thereunto.

It is good for them also (in the Spring especially) to correct and cleanse the blood with Fumitary, Sene, Succory, Endive and others. To use cooling and opening Clisters, Potions, Julips, &c.

By which, or some of which meanes if but observed onely with conveniency, the distem-

pers

pers and passions which usually arise from overmuch, inflamed, and corrupted blood may bee happily prevented, removed, allayed or mittigated; And both the body and mind made well disposed to performe all the offices and functions belonging thereunto, to enjoy all good pleasures and felicities; and so to bee maintained in such good temper and disposition.

Further, concerning the dispositions of the Mind most incident to this Sanguine humour, and to direct and rectifie the same; Forasmuch, as the spirits issuing from hot and lusty blood (which in vertues wayes excite the mind to vain-glorious, bragging and phantastick conceitednesse; Let us therefore consider.

That

That this vaine-glorious selfe-conceited humour, is the mother of Pride, Arrogance, Scorne, Contempt, slaunder, detraction and of sundry other vices and ill conditions.

And that if these kind of men be conceited of doing well in a course of evill, it establishes them Cock-sure therein: So as they cannot be crossed with a greater infelicity, then in setling their happinesse in such vices, wherein indeed consists their misery, So as they will not imagine themselves to be miserable, nor credit those that doe perswade the same, untill they doe indeed bring upon themselves the smart and miseries incident to such vices as they accustome themselves unto.

Further, that every Repulse, contempt,

cótempt, injury, ſlander, diſgrace and contumely, doth much more vexe theſe ſelfe-conceited men then others.

This Condition alſo hindereth good Actions; for when wee once thinke our ſelves wiſe and good enough, wee then become Fooles, as King *Salomon* ſpeaketh; for then we commonly neglect to ſeeke for more wiſdome and goodneſſe, thinking wee are well enough already; when indeed a truly wiſe man knowes, that there is infinitely more Wiſdome beyond him then in him. Nor can there bee any men more unlikely to attaine to any excellency, then ſuch whoſe minds are poſſeſſed with the cunning ſeiſure of falſe Perſwaſions, blinding and debarring them from ſeeing and ſeeking

ſeeking the meanes to attaine thereunto.

Wherefore it ſhewes moſt notable wiſdome and modeſty in a wiſe and good man to ſuſpect himſelfe, to be eaſily confuted of his errors, and to thanke you for telling him thereof; To thinke and know that there is farre more Wiſdome and goodneſſe beyond himſelfe then in himſelfe, and with a longing deſire ſtill to ſeeke for more. Happie indeed is ſuch a man; Our Saviour ſaith it, *Bleſſed are the meeke in Spirit* (ſaith hee) *for they ſhall inherite the Earth, Bleſſed are they that hunger and thirſt after Righteouſneſſe, for they ſhall be filled.* It ſeemes the felicities of Earth and Heaven doe moſt properly belong to ſuch as are meeke in Spirit;

ſuch

such as (seeing their owne frailties and emptinesse) doe still long after and seeke for more vertue and goodnesse.

Further, to direct and rectifie the Mind herein; Forasmuch as such men in whom this Sanguine humour doth abound, if they let loose their appetites to runne after vice and evill wayes, their hot, moyst and lusty spirits will excite them to Intemperate-voluptuousnesse in all Luxurious, riotous, and prodigall courses; Let us consider the evill and miserable effects of such vicious Courses and dispositions.

It is wonderfull truly to think how many infelicities and miseries doe hereby come to mens Bodies, Minds, Estates, Fortunes, Credit,

Credit, &c. Insomuch, as many thousand persons, yea whole Families, Cities, and Kingdomes, have by reason of such ill courses come to Ruine.

Let us thinke of the Vanity, emptinesse, unprofitablenesse, deceipts, and miseries thereof. They passe away as a vapour, a dreame, a shadow, and are gone; Their duration is but a moment in respect of Eternity; They do notably cozen and mocke us; They have stings in their tayles, their choysest Flowers bring foorth but Thorns.

To the body these Intemperate voluptuous and luxurious courses, doe often cause many evill corrupted Humours, strange Maladies, Griefes, and distempers. From whence spring the common Diseases of our Times, but

but from Intemperate voluptuousneſſe.

To the Mind alſo, Theſe vices doe often ſo beſot the ſame, as it becomes very unfit for any good thoughts or actions either Humane or Divine; And the Spirits being thereby diſtempered, the Mind becommeth prone to evill thoughts and deſires, and the Paſſions ſo enthralled that a multitude of perturbations, diſcontents, and vexations are thereby cauſed.

So that indeed, what are theſe Intemperate evill pleaſures, but fugitive follies mixt with many Maladies, Diſtempers, Cares, Feares, Jealouſies, and diſturbances? In the end, what doe they bring foorth but Diſeaſes, Paſſions, and perturbations, as Melancholy, Sadneſſe, Sullenneſſe,

neſſe, Diſcontent, Griefe and Sorrow; which like ſo many ſtings doth annoy both Body and Mind? Happie are we if we can avoid the ſame.

And further let us conſider; That we may enjoy much more happineſſe in the temperate vertuous uſe, deſire, and enjoyance of earthly Pleaſures, then in the intemperate vitious uſe thereof, as I have elſe-where ſhewed and dilated.

For the Temperate man, his body is commonly cleere and free from unneceſſary Crudities, Rheumes, noyſomneſſe, ill Diſeaſes and diſtempers, and ſo moſt Healthfull, agill, lightſome and expedite to performe all the motions and exerciſes appertaining thereunto.

His mind alſo, is cómonly free from

from Sloth, dulneſſe, evill paſſions and perturbations; His affections well tempered, and his whole Soule apt, perſpicuous, free, and cheerefull in the performance of all the actions and exerciſes thereof.

There are no men in the world, that live more healthfully, proſperouſly, pleaſantly, joyfully, and in all reſpects happily then Temperate vertuous men. They ſeeme to go to Heaven all the way of their life, as it were in a faire and pleaſant day treading on Roſes, and Violets, and environ'd with a Paradice of pleaſures and happineſſe.

Hee then who hath a
meeke and temperate Mind
Within himſelfe, doth
ſweet contentment find:
His life's compos'd of
golden dayes and howers,

His

His wayes are ſtrew'd with
ſweeteſt pleaſant flowers
Of happineſſe, In theſe
ſweet Pathes ſtill treading
(As in a Paradice)
to Heaven leading.

The VI. Division.

Of Cholericke Complexions; Such as are of Haughey, Ambitious, Angry, Raſh, violent, furious Minds; exciting to Mildneſſe, meekneſſe, moderation, contentation, tranquility, and to all Affable, ſweet, pleaſing Conditions.

NOw concerning ſuch men in whom the humor of Choller doth abound, which is hot and

and dry ; Such men if they addict themselves to good courses and to follow vertues lore ; They commonly become zealous, resolute, couragious, active, stirring, subtill, & politicke in all good wayes. But if they give themselves to vice and walke in her pathes, they usually become very proud, haughty, and ambitious; notable Flouters, Gibers, and adding to other mens miseries, very rash, haire-brain'd, and violent , often throwing themselves unadvisedly upon evill actions, and as suddainly againe wish they had not, Variable, Unstable, unconstant, unquiet, seditious, testy, quarrelsome , notable maintainers of vice and wickednesse ; Cursers, Swearers, Roarers, Tyrants, angry and furious.

Let such men therefore as are of this Chollericke humour and Complexion, (To maintaine their bodyes and minds in good temper, to prevent or mittigate hote and dry maladies and distempers which are most subject to men of this Complexion; Such as are inflamations of the Heart, Liver, Humours and Spirits, and divers Diseases and distempers which usually spring from thence, and to allay the unruly, violent, rash, Chollerick passions and perturbations of the mind most subject to men of this humour, to reduce the same to, or mainetaine the same in a good and laudable temper and disposition: And so to make the same fit and apt to perform all good offices and actions, and to enjoy all good pleasures and

happineſſe) obſerve ſuch directions as follow.

Let them in a fit ſeaſon purge out thoſe evill, exceſſive Cholericke humours of the body by ſuch medicines as are uſually appropriated for the ſame purpoſe, and let them allay the heate thereof as much as they may conveniently by all coole and moyſt things.

So let them alſo eſchew ſuch things as are hote and dry, ſuch Spices, hearbs and diet as is before preſcribed to bee uſed by cold and moyſt complexions. Alſo hot waters and ſtrong hot Wine and Drinkes, long watching, exceſſive exerciſe, and ſweating. Alſo, anger and all perturbations of the Minde, which doe much heate and diſtemper their bodies are alſo as

much as may bee to be avoided by them.

But on the contrary let them commonly use a cold and moist kind of Diet, Meates of good digestion; Solid meats which are not too hot and salt, are not amisse for them. Fishes are cooling and good for them, especially fresh fish.

It is said, that in the Spring or Autumne, sometimes to dip their bread in cold water is good to coole the heat of their stomacke, liver, and humours. Reasonable small Beere, fresh and coole, is best for them to use as ordinary drinke. And sometimes especially in the Spring it is good to allay the heat of their Wine, with water, borrage, and the like.

Vinegar is very coole in operation,

ration, therefore sometimes (although tart) is not amisse for them. Julip of Roses and their Conserves, two or three houres before meales, especially in the Spring-time are good to be used by men of this Complexion; as also Syrrup of the infusion of Roses, of Water-lillies, and water of Borrage, and Sychory.

All coole Hearbes are good for them, as Endive, Sorrell, Lettuce, Succory, Bugloss, Borrage, Fumitory, Violets, Roses, Strawberry-leaves, Primrose, Burnet, Germander, Orage, Mallowes, Spinage, the hearbe Patience, Purslane, Water-lillies, Dragon-woort, and the like.

Also, Straw-berries, Cherries, Goose-berries, Sanders, Camphire, Mellons or Citrons, Cucumers, the juyce of Apples,

especially bak't or roasted after the same is cooled, stewed Prunes and the syrrup thereof, also Whay, especially clarified and in the Spring-time; and so likewise all coole distilled Waters, Syrrups, Julips, &c.

They may allow themselves a larger quantity both of meate and drinke then the Phlegmaticke, so as their diet be not too strong, hot, hard and dry, but rather coole, moist and soluble, for a plentifull diet doth allay their too-light, wandring Phantasticke, passionate and vnstable Spirits, and provoketh them to sleepe, rest, and quietnesse.

So also to rest and sleepe as much as they may and quietly is very good to coole and allay their hot and turbulent Spirits, for sleep doth moisten and coole the

the body, and consequently thicken and allay the extravagant lightnesse, wandring and heate of the Spirits.

Therefore to make them rest and sleepe well; Violets, sod Lettuce, Syrrup of Roses, Saffron, Bauline, Nitre, Watergruell, Apples eat before going to bed, and as some say a good draught of cold water in the Spring and Summer, sometimes are good to make young folkes and such as have strong, hote, Chollericke stomacks, to sleepe well and soundly.

Voluntary extasies and fixed profound meditations, joyned with a quiet mind, doe thicken and allay the Spirits.

So as by these, or some of these remedies (observed onely with conveniency and without

too much niceneſſe and perplexity) the exceſſive heate of the Heart, Liver, Choller, Bloud and other humours will bee allayd and qualified; And conſequently the Stomacke, Braine, Spirits, and in ſumme the whole body and mind become of a good temper and well diſpoſed to performe all goodneſſe, to enjoy all happineſſe.

Thus much concerning Phyſicall Remedies.

Now further concerning the diſpoſitions of the Mind moſt incident to this Chollericke humour, and to direct and rectifie the ſame. Firſt, inaſmuch as the ſpirits iſſuing from this hot and impetuous humour of Choller, (which in vertues wayes excite to Reſolution, fortitude, to active,

tive, ſpeedy, worthy deſires and actions) being corrupted by vice excites the mind to that haughty top-leſſe and towring vice of Ambition, which is moſt commonly reſident in great and fiery ſpirits, let us endeavour to rectifie our minds herein by ſuch conſiderations as follow.

Let us firſt thinke of the vanity of this vice of Ambition, which maketh a man plunge himſelfe into a multitude of reſtleſſe cares, paines, and perplexities to gaine only the windy praiſes and aiery eſtimation of men, whoſe minds are moſt unconſtant and wavering.

But the miſeries of this vice are many, Ambition hath beene the cauſe of much Sedition, Warres, Strife, Murder, Ruine and Deſtruction of Empires,

Kingdomes, Cities, and Multitudes of Families and persons.

The same is the fountaine of Pride, Ingratitude, Insolency, perfidiousnesse, Enuy, Mutiny, Contention, Sedition and Treason.

A multitude of vaine plots, purposes, Cares, Jealousies, Envies, Perplexities, Immoderate and unsatiable desires, feares, griefes, and discontents, spring from this Founiaine. It often brings men to a great and miserable downe-fall.

Let us also consider; That there are no men who live more pleasantly and happily on Earth, then such who are free frō such vaine, Empty, Haughty, unsatiable and perplexfull desires; such as are meeke and moderate therein; Contented and pleased

sed in all estates and conditions. Such vertuous men are indeed truly honourable truly happy.

But now concerning such dispositions of the mind as are more properly incident to this Chollerick humour, such as are Anger, Rashnesse, fury; and the rest which spring from thence, Let us consider the miseries and evill effects thereof.

But in this ensuing discourse against Chollericke, angry passions, I doe not meane a moderate necessary Anger, which is used onely with reason and discretion for some good purpose and presently extinct againe, according to that divine Councell, *Bee angry but sinne not, Let not the Sunne goe downe vpon your wrath, &c.* But I meane in this follow-

following discourse onely vitious, (as vnnecessary, customary, Immoderate) passions in this kind, (and such as proceeds from envie, malice, revenge, and the like.) Let us know that a multitude of evils and miseries proceeds from such vitious, Chollericke passions.

Firſt to the body; for as Choller heated, stirres vp anger and fury, so these Cholerick passions againe (by reason of the neere relation betweene passions and humours) doe stirre up and so increase the Cholerick humors in the body, inflaming the same, as also the Blood, Liver, Heart, and vitall Spirits; hinders also rest and sleepe, spoyles the stomacke and distempers the whole body.

Swolne veines, imperfect, loud and

and distractive speeches, fiery eyes, deformed and furious lookes are the outward Symptomes of these Chollericke passions; To looke in a glasse when a man is throughly angry and Chollericke, is enough to make him ashamed of himselfe, hee should see himselfe like a Madman.

And also to the Mind. These Chollericke passions hinder the divine vertues of Patience, Meekenesse, Affability, Courtesie, Contentednesse, and all pleasing quiet amiable conditions, all vertue, true pleasure and happinesse.

The same are most pernitious both to our selves and others; A chollericke man is like one that burneth himselfe in his neighbours house. He fireth his owne

owne Mind with trouble and vexation, while he endeavoureth to trouble and vexe another. And in this mad fury he will admit of no reason, no admonition; He then careth not to loose friends or procure Enemies.

These Inconsiderate, Rash, Chollericke passions doe blind the mind and prepare the same ready to runne and throw it selfe into all vices, evill actions, and consequently, Miseries; As into Riot, Prodigality, excessive Gaming, ill rash Bargaines, Swift revenge; Into Cursing, swearing, quarrelling, fighting, stabbing, and the like. Wee often see and heere (Histories are replenished with Examples) of the evill and miserable effects of these passions. As of quarrels,

Con-

Contentions, Hatred, Strife, Murder; And Ruine of whole Townes, Cities, Commonwealths, and Kingdomes by reason thereof.

These Chollericke passionate men are commonly all in extreames, which are commonly very hurtfull; When the kind fit takes them they are often so overkind as they wrong themselves. And in a fit of anger or quarrelling they are usually so extreame, as they are sometimes beaten, often anger and loose their friends, and also many times doe or suffer some rash and suddaine Mischiefes.

These kind of passions also deprive men of justice and patience; Yea, of reason it selfe, which usually comes in the Rere, and is joyned with Repentance;

pentance; Their repentance alſo is ſomtimes a Rage againſt themſelves even to deſperation rather then mixt with good Reſolutions, and thereupon joyfull hopes, as the ſame ought to bee.

Yea, theſe paſſions prepare the Mind to a wild madneſſe and fury, deſtroying Wit, Reaſon, Art, and all goodneſſe. There is little or no difference betweene a Mad man and a Chollericke man in his fits. And if theſe chollericke angry paſſions by often uſe and reiteration grow from a diſpoſition to a habit, the ſame becomes Madneſſe.

Further, let us avoyd the occaſions and cauſes of theſe Raſh, angry, violent, Chollericke paſſions. Such as are too much ſelfe-love, Pride, and Preſumption,

on, bereaving us of humility and of reason, which ought to bridle and moderate the fury of these bedlam passions. Let us also by a manly and stay'd mind eschew niceness, Curiosity, and Impotency, which most commonly possesse Women, Children, some old men, and hasty fooles. Those who will fret, bee angry and take pepper in the nose at every trifle; Also, let us avoid all Immoderate doting on Earthly things; The losses whereof, or crosses wherein extreamely frets and vexes such as love them too much; and sets their passions on fire.

And on the contrary, let us endeavour by reasons light to resist and withstand the beginnings of these passions, and to quench them as we would a fire

fire kindling within us. Let us watch over our Diſpoſitions; Give Reaſon leave to interpoſe & reſolve; Divert our thoughts to ſome other buſineſſe or occaſion; And let us by all meanes endeavour to bee of a ſweete, pleaſant, amiable, meeke, courteous, mild, unpaſſionate Temper.

They are much deceived who thinke that Meeke, Courteous, and mild diſpoſitions are contrary to Fortitude; Meeknelſe (as one ſaith) is a vertue that belongeth to the couragious Part of the Soule, whereby wee become (contrary to the weakeneſſe in fearefull women and old men) hardly moved to Anger and Choller; for theſe paſſions moſt commonly reſide in fraileſt, weakeſt, moſt fearefull

and

and worſt Spirits, In fraile Women, weake Old men, in Covetous, Ambitious, vaine-glorious, Cowardly, diſſolute vitious men.

There is no heart more worthy and couragious, then ſuch a one as can repreſſe theſe furies; No worthier Trophies then thoſe which may bee procured from within our ſelves; No triumphs more glorious, then when our Reaſon can leade our conquered affections as ſlaviſh ſervants and ſervile Captives, which otherwiſe will inſult over us like bloody Tyrants, and violently take away the peacefull Tranquility and pleaſures of our Soules, That Paradice within us which we ſeeke for.

Let us further conſider, that all accidents whereby theſe paſſions

sions are provoked, proceed from divine Prudence which may move us to be patient and contented; Let us also endeavour as neere as wee may to resemble the divine Nature in all meeknesse & goodnesse, *Learne of mee* (sayth our Saviour) *for I am Meeke.* Also, the heavenly glory and rewards which hee hath prepared for us should make us scorne to bee of so weake, so fraile, so unworthy a temper as to bee furious, passionate, and too much perplex our selves for mundane Trifles.

Let us then in opposition to these Cholericke passions, by all meanes endeavour to bee of quiet, peaceable, courteous, mild, affable, meeke, and of all sweet and pleasing conditions, which (like

(like the Adamant) attract the love of all good men by their amiable and pleasing Graces.

This mild, affable, unpassionate, pleasing, peacefull temper (as one sayth) resembles the highest Region of the Ayre wherein are no Clouds, no Tempest, but all faireneſſe, Serenety, and Peace. The same is the Character of a pleasant and happie Mind.

Who doth this Peacefull
pleasing Mind possesse,
Is fit to enjoy the
sweetest Happineſſe.
His life resembles
a faire lightsome day,
In which hee rides to
Heaven all the way.
As in a Paradice;
His mind enjoyes,
Most pleasing sweetneſſe
in these happie wayes.

The VII. Division.

Of Melancholy Complexions; of Covetous, Fearefull, Sad, Sorrowfull minds, Exciting to Moderate desires, and contentment; to Fortitude, Cheerefulnesse, Ioy, and pleasantnesse.

THe humor of Melancholly though it bee cold and dry of it selfe, yet commonly retaineth in it some heat and moisture of the other humours. Men of this Complexion if they adict themselves to seeke and follow Vertue and Piety (especially if their Melancholly bee with

with blond and other good humours moderately humected and allay'd)commonly become of excellent wisedome, Sharp Iudgements and seeme to doe many things so notably as if they were furthered by some divine Instinct or motion, Insomuch as oft-times even their Solitarinesse and melancholly dispositions become most profitable, sweet and pleasant to them. But otherwise if vice possesse them they commonly become very Covetous, nigardly, fearefull, sad, lumpish, dejected and sorrowfull.

Therefore to maintaine themselves in good Temper both of body and mind, to prevent and mittigate such diseases as vsually arise from this melancholly, heavy, cold, dry, thick humour

of

of the ſplene, which if exceſſive and corrupted takes away the ſtomacke, colour and ſleepe, thickens the bloud and cauſes divers Maladies both of body and mind; Let them therefore (and alſo to bring and maintaine their bodies and minds in good temper and diſpoſition, fit and apt to enjoy all true happineſſe) obſerve ſuch and the like directions as follow.

Let them in due ſeaſon purge out of their bodies the exceſſive Melancholly humours, let them avoyd ſuch things as encreaſe the ſame, ſuch as are an over-ful ſtomacke, by Intemperance cauſing Crudities; Alſo ſuch meats as breed groſſe and thick bloud, as doth Beefe, Bacon, Veniſon, Hare, Salt, pickled, Raw Fiſhes and all groſſe meates to tender

ſtomacks

ſtomacks and idle perſons; Alſo to Students and ſuch as uſually live, a ſedentary life. Let them alſo eſchew Idleneſſe, too much ſolitarineſſe, feares, unſatiable deſires, ſadneſſe and ſorrow as much as they may.

But let them uſually eat ſuch Diet as is eaſie of digeſtion, warme, ſod, young, moyſt, and of good nouriſhment. Let their Drinke be well ſod, hop't, and brew'd, indifferent in ſtrength and age; Let them ſleepe ſomewhat more then ordinary. Let them as much as they may keep their bodies laxative and often avoyd excrements.

It is good to keepe themſelves cleanly and decent, their hands and faces waſhed, head combed; To weare cleane Linnen, comely Apparell, and to bee

neately dreſt, for ſlovenlineſſe dejects a man, but decency and cleanlineſſe doth revive and quicken his Spirits.

Borrage, Bugloſſe, Baulme, Burnet, Succory, Endive, in Brothes or otherwiſe are very good to revive and comfort the Spirits; As alſo Roſes, Violets, and their leaves, Syrrup of Lemmans and Oranges, Iuice of Apples, Sanders, Camphire, Saffron, Wood of Aloes, Cittron Barke, Baulm-mint, Orange flowers, Roſemary, Mint, Betony, Bleſſed thiſtle, And Cordialls of all ſorts are good for them.

Sometimes two or three cups of pure Wine is good againſt this heauy and ſad kind of Melancholly, but exceſſe overwhelmeth the Spirits and cauſeth

seth such a multitude of vapors to ascend into the braine, as it cannot well concoct but onely doth refrigerate the same, which then remaine raw and crude pestering the braine, so as from thence (by reason thereof) distills much cold, raw, unconcocted humours into the stomacke distempering the body and mind, and encreasing Melancholly, discontent and sadnesse. As for example, A man that is Potshot at night, looke upon him next morning after the vapours of the wine or strong liquor are pestred and cooled in his braine and distilled, you shall see him like the Picture of ill Fortune, sad, sullen, lumpish, quarrelsome and Melancholly; And perchance ready to goe to the Taverne againe

to drive it away. But indeed this is the way to encreaſe the ſame, and in tract of time by much exceſſe to make a man become exceſſive and even habitually Melancholly and diſcontented. But ſo much as the braine can well digeſt the vapours thereof without any remaining raw and crude (which may bee about three or foure uſuall Cups of wine or ſtrong liquor) is an excellent cordiall againſt this ferall melancholly and ſadneſſe, and doth much quicken and revive their dejected, ſad, heauy, cold and melancholly Spirits.

Let them alſo uſe moderate exerciſes and ſtirring, be always buſie, about ſome good and (if it may bee) pleaſing imployments either of body or mind, Let them alſo uſe good and tem-

temperate Recreations, Paſtimes, Muſicke, Melody, Mirth, Banqueting, good company, and all lawfull and good pleaſures in good ſort, and at convenient times, to ſollace, cheere and revive their ſad and Melancholly Spirits.

Now concerning the diſpoſitions and paſſions of the mind moſt incident to this Melancholly humour; And firſt of Covetouſneſſe, which is commonly noted to be moſt reſident in ſuch as are of Melancholly, cold and dry Complexions, as appeares in old men, who are naturally of a cold, dry, Melancholly Temper; Let us therefore conſider briefly.

Covetouſneſſe is eſteemed the moſt unworthy low and ſordid

vice of all other, insomuch as many covetous men to gaine a small value of Riches, voluntarily plunge themselves into any base offices and actions.

It is the roote of evill St. *Paul* saith, From thence often proceedeth deceipt, Contentions, Lying, Swearing, Perjury, Oppression, Injustice, Symony, Usury, Thefts, and sometimes hatefell Murders, and Villanies.

This low and greedy vice banisheth out of the mind the most excellent high and generous desires and vertues, and dejecteth the same to a low and dunghill disposition, to become even a slave to Riches.

It is an vnsatiable desire, and causeth a multitude of vnnecessary discontents, Cares, Paines, Plots, Ravenous desires, much envie

envy, grudging, Pinching, Pining, many feares of losses and Crosses, and extreame griefes to part with their Riches and desires.

So as these evill effects of Coveteousnesse doe almost continually perplexe such asare possessed therewith and hinder them in all true pleasure and happinesse.

Let us also consider, that hee indeed is most truely rich and truly happy who is most vertuous, most moderate in desires and most contented; Hee possesses and enjoyes even all the world within himselfe, there are no men live so happily on Earth as Contented vertuous men.

Feare, also, being a Principall

Paſſion moſt incident, to this melancholly humour (for this paſſion commonly moſt reſides in ſuch as are of Melancholly, cold and dry conſtitutious, as in old men,&c.) Let us conſider briefely the evils and miſeries thereof, But firſt let me tell, I doe not meane herein that modeſt and good feare of doing evill, which keepeth vs from Raſhneſſe, Impudency, and all manner of vices, nor that filiall and loving feare which we owe to God, our Parents, and ſuperiours, which doth or ſhould proceed principally from love, and excites to all manner of goodneſſe. But herein I meane onely againſt that vnneceſſary, Melancholly, ſad, cowardly, ſlaviſh, fooliſh and vitious feare.

This evill melancholy paſſion

of

of feare, is a perturbation and ſorrow of the mind ariſing from the apprehenſion or doubt of evils to come, perchance of that which never ſhall bee. It often draweth from Imaginary evils, Reall and bitter ſorrowes, and is overgreedy by thought and opinion to overtake, nay out-run thē. So that indeed it is a ſtrange prodigious Indiſcretion, an Inconſiderate paſſion filling the mind with griefe & many times onely by appearances.

It makes a man to become a baſe Coward, and to be trampled vpon by every inſulting Companion, yea to ſhrinke at every idle Reproach of baſe diſſolute fellowes, Inſomuch that a fearefull man rather then he will endure the common ſilly jeeres & Impious Reproaches of ſome deboiſt

deboist and idle Companions (which a good, vertuous, couragious minded man can exceedingly contemne) he will basely and weakely be lead by them to any vice, Impiety, and dissolute Courses.

The thoughts of dangers, difficulties, losses, Crosses, sickenesse and death, doe almost continually distemper and perplexe fearefull men.

Let us also cõsider that this melancholly passion of feare may justly bring upon us those evils which we feare in distrusting divine Providence, so that fearing to become miserable makes men oftentimes to become that which they feare and so turnes their Immaginary false feare into certaine miseries.

How many languish in feare of

of losses, Poverty, of disgrace &c. And so live miserably and need not, how many loose their friends by distrusting them and gaine diseases by fearing them; yea some have dyed even for feare to dye, so that feare seemes to serve to no other end but to make men find that which they fly from.

Feare hindereth a man in all good, great, and excellent undertakings and Actions. Also in all joy and happinesse both earthly and heavenly.

It dejects and debases a man below the nature of beasts, who by reason of their weakenesse & want of reason are free from this folly and neuer afflict themselves with evils past or feares to come, but freely enjoy all plea-

sures

sures incident to their nature save onely when they feele present paine.

Let us not then so abuse that Divine and heavenly light of reason which God hath given us, so as thereby to become more slavishly fearefull and worse then beasts, which wee ought rather to imploy in the search and Enjoyment of fortitude, Magnanimity, and all felicity.

But if any man be so borne to a fearefull nature that yet notwithstanding by Prudence and wisedome he can acquire true valour and fortitude, and when there is need thereof, temper his naturall feares therewith, hee is not onely free from baseneſſe but worthy of exceeding admiration, who can change

change a weake passion & commonly bad, into true vertue.

Let us therefore by Prudence endeavour to arme our selves with fortitude against all vnworthy feares. Let us consider that it is notable folly to feare that which cannot be avoided, to make our selves miserable beforehand, or to feare that which it may be will never come, or if it doe may be converted to our felicity, for oftentimes that which we most feare, brings indeed most happinesse.

Nor is it amisse sometimes to Imagine the worst of evils before-hand; but to this intent onely to endeavour to prevent or contemne not feare them. Let us therefore endeavour to prepare our selves with fortitude and Resolution against the greatest

greateſt miſeries that may happen, to imitate the beſt and moſt Couragious men, to be as valiant as *David* to kill *Goliah* if he were now here, not to feare ten thouſand people, *Pſal.* 3. Nor though the Earth ſhould be remooved and the mountaines into the midſt of the Sea, *Pſal.* 46. Though wee were even at deaths doore, *Pſal.* 23. So let us endeavour not to feare any danger in a good cauſe; like St. *Paul* to be perſwaded, that neither life nor death Angels nor Devils ſhall ever be able to ſeperate us from the loue of God in Chriſt. Feare not little flocke (ſaith our Saviour) it is your Fathers good pleaſure to give you a Kingdome, what a groſſe abſurdity is it for a Son of God, an heire of heaven to be afraid.

Let us further consider the nobleneſſe and excellency of that heroicall vertue of fortitude, which is the Contrary to, and remedy of this timorous paſſion.

True fortitude is placed betweene the two extreames of Cowardlineſſe, and Raſhneſſe; Theſe excellent vertues namely, Magnanimity, Confidence, Patience, Noble reſolutions, Conſtancy, and perſeverance, are the parts and Branches thereof.

It is (as the moſt difficult) the moſt glorious vertue and produceth moſt excellenteffects, It is an Immortall good, ſeated in the ſoule Arming the ſame againſt all perils and miſeries, taking away all unworthy feare of dangers, difficulties, ſorrowes, and

and of death it ſelfe, advanceth the mind in a generous manner (Prudently without feare, Cowardlineſſe and perplexity on the one ſide, and without Impudency, Raſhneſſe, and Careleſſeneſſe, on the other) to aſpire to and accompliſh that which is moſt excellent and Commendable, and finally Crowneth the mind with Triumph, joy and happineſſe.

Sorrow alſo is a paſſion moſt proper to this melancholly, cold and dry humour. It is a weake and languiſhing feebleneſſe of ſpirit dejecting both body & mind, cauſing all other perturbations, and is directly oppoſite to and hindereth all Joy and Cheerefulneſſe.

Yet truely ſome ſorrowes, ſome

ſome Croſſes and afflictions in this world are in divers reſpects even neceſſary and good for us. The ſame makes us wiſer, better, more circumſpect and diligent in all good and vertuous wayes, Quickens, refines, and Illuminates all goodneſſe, yea all enſuing joyes and happineſſe in vs. It is a fit mixture of Croſſes, adverſity and ſorrowes that makes even Proſperity, joy, and felicity vnweariſome, & moſt ſweet and pleaſant to us. However we ſhould rejoyce to know that all ſorrow will haue an end either in heaven or before, and that joy after ſorrow paſt is moſt delightfull, yea that ſorrow it ſelfe may be converted alſo to the encreaſe of our heavenly joy and happineſſe aſwel on Earth as in heaven eternally,

as

as I haue elſewhere ſhewed more plainly. Of all which, See *Terreſtriall Paradice*, Section, ij; And *Heaven within vs*, the xj. Diviſion.

Yet indeed, we ought as farre as we can poſſible by all good meanes to avoid this melancholly paſſion of ſorrow and all the occaſions thereof. The rather becauſe it is the miſery of all evils, all vices and evill paſſions commonly end in this of ſorrow & ſadneſſe.

It defaces and dejects both body and ſoule. It hindereth ſleepe and reſt, cauſeth an ill ſtomacke, ill digeſtion, and conſequently maketh a man looke pale, leane, dry, wither'd and hindereth the whole health and welfare of the body; and of the mind alſo, weakning and quel-

quelling the ſame, cauſing therein many other perturbations, as feares, cares, diſtruſt, ſometimes deſperation, and many miſchiefes.

The ſame is moſt contrary to nature and reaſon, which excite us to joy and cheerefulneſſe (I meane herein onely of worldly ſorrow) It maketh the mind unapt to performe all goodneſſe and worthy enterpriſes, or to receive any good, any felicity, for even pleaſures and good fortunes are often diſpleaſing to ſorrowfull men, to whom every thing is unſavoury as dainty meate to a corrupted ſtomacke, and curious Muſick to a diſtempered mind. It maketh life it ſelfe tedious and irkeſome, and often cauſeth death before the time.

Let

Let us therefore even ſcorne to bee of ſuch a Melancholly, ſorrowfull, weake, dejected, and pernitious temper; Let us by all meanes endeavour to avoyd the ſame.

Let us as much as wee may poſſible by all pleaſant and joyfull thoughts baniſh this diſpleaſant paſſion of ſorrow out of our minds. Let us often bee thinking of ſuch delights and cuſtomes as are moſt pleaſing to our minds: And ſometimes let us recreate the ſame with change of delights and Novelties.

Sometimes it is alſo good to delight the mind in variety of pleaſant converſation, with moderate and lawful ſports and Recreations, with Banquetting, Mirth, Muſicke, and with all good

good and harmeleſſe pleaſures in a good manner, to drive away theſe melancholly ſorrowfull diſpoſitions.

There are abundance and variety of delights and pleaſures within this vaſt pallace of the univerſe, to recreate and pleaſe all our ſenses and ſpirits, Even a Terreſtriall Paradice of happineſſe, of which J have taken a briefe view in a former Booke; And alſo wee may by faithfull and heavenly Contemplations enjoy even a Paradice of heavenly delights on Earth, within us, of which more hereafter. Let us then endeavour (by enjoying ſo many and ſuch excellent delights and felicities both earthly and heavenly within us) to poſſeſſe our minds with true Peace, Ioy, Lightſomeneſſe,

Mirth

Mirth and Pleasure; Then which nothing is more excellent, wherein consisteth this happinesse of the Mind; This Paradice within us, which we seeke for.

So if wee could this
joyfull lightsomenesse
This mirth and pleasure
in our minds possesse
A pleasing Paradice
then should wee find
Within vs in this
happy pleasant Mind.

The VIII. Division.

Of mixt Complexions and various minds, of such as are of envious, malicious, revengefull, cruel, obstinate, froward, sullen, desperate minds, exciting to love, kindnesse, clemency, humanity, cheerefulnesse, and in generall to all vertue, joy, pleasure, and happinesse.

Such men as are of mixt Complexions, if they bee of a perfect & good temper, That is of an equall mixture, a convenient agreement and proportion of the quality and quantity of each element and of pure humours and

and ſpirits, wherein no exceſſe, no diſorder, or diſagreement is to bee found faulty or blameworthy, ſuch men if they give themſelves to good and vertuous Courſes, are moſt fit and well diſpoſed for all vertue and goodneſſe, to undertake and accompliſh all worthy and excellent matters; To attaine and enjoy all true pleaſure and happineſſe.

Let ſuch men therefore (by a good diet and due obſervation of a convenient proportion and moderation of thoſe ſixe Non-naturall things before mentioned in the third Diviſion) cheriſh and mainetaine themſelves in this good Temper both of body and mind; And by all good endeavours, ſtill goe on in this happy way of vertue, which

which leadeth us to the Paradice of joy and felicity.

But if such men shall give themselves to vice and wickednesse, especially if to Intemperance and Prodigall dissolute courses. They doe oftentimes in tract of time (notwithstanding their excellent temper) become most unhealthy, and distempered in body, and their minds most prone and forwatd to all the worst and most pernitious vices and miseries, for as one well observeth; That notable wickednes commonly proceeds not so much from a weak, fraile, dull, lumpish, and distempered nature, as from an excellent nature that is corrupted by evill company, evill manners, Intemperance, and custome in disso-

lute and vicious courſes.

And wee may obſerve that many men, by Intemperate, Luxurious diſſolute Courſes, from perfect well tempered men, doe become of body fat, groſſe, lazy, dull lubbers, ſtuft with corrupted phlegme and evill melancholly humors; And yet notwithſtanding inflamed with hot bloud and very Cholericke; Alſo the conditions of the mind very various, and vicious. But moſt properly diſpoſed to and poſſeſt with Envie, Malice, Hatred, Revenge; And ſuch vices and evils as proceed from thence; Alſo commonly, very froward, ſad, ſurly, ſullen, teſty, quarrelſome, obſtinate, and ſtrangely Melancholly and diſcontented.

Yet ſometimes indeed though ſeldome,

seldome, when the Sanguine humour is predominate or heated by Wine or suddaine pleasing objects, they become very, merry, loud, familiar, pleasant and joviall. But this humour lasteth not, and as soone as the heate of the liquor and the vapours thereof are refrigerated and pestered in the braine and the former pleasant objects (either removed or after a little while thought upon) being past they become worse then before, more Sullen, Sad, Surly, froward, malitious, obstinate, and discontented. Insomuch, as in processe of time by long use and custome in vitious Courses, even among their Cups, Lasses, and Joviall Companions, they oftentimes become extreamely vext, sad, sullen, froward, quarrelsome,

and discontented. Yea, insomuch as sometimes even in laughter, their harts are sorrowfull (as King *Salomon* speaketh) and the end of their vitious dissolute pleasures becomes as bitter as Worme-wood, and sometimes turned even to desperate griefe and misery.

These mixt distempers of body and mind, are by some Physitians called, unnaturall Melancholy, arising from a mixture of excessive corrupted & distempered humours, as either from Choller, Melancholly, and bloud adust and Corrupted, or else from abundance of unnaturall and unnecessary humours in the body, caused, contracted, corrupted, inflamed and distempered by intemperance and disorderly courses; Insomuch as a Medley

of

of diſeaſes and perturbations are oftentimes thereby occaſioned.

For Remedies whereof; Firſt concerning Diet, we can ſafely preſcribe neither a hote, cold, moiſt, nor indeed any kind of diet or uſage therein to doe ſuch men good without ſome hurt to ſome of their infirmities and ill humours, onely we are to tell them, That there is nothing better for them then a ſpare obſtemious Diet, for much Diet of what kind ſoever, doth nouriſh and encreaſe ſome of the ill humours of their bodies.

But a very ſpare diet both of meate and drinke, as one temperate meale or two in a day at the moſt, and thoſe of ſuch kind of diet as is wholeſome and not too much nouriſhing, is moſt good for them; for by this

meanes (if obſerved commonly though perchance not alwaies, but onely with conveniency and without too much niceneſſe) the Crudities, Rheumes, and ſuperfluous ill humours in the body, will in good time by little and little be conſumed, or at leaſt well mittigated, drayned, and cleered, obſtructions opened, and the paſſages of the ſpirits alſo made cleere and free. So as the mind likewiſe will be leſſe clogged with the groſſe vapours proceeding from fulneſſe, and repletion, and from thoſe multitude of Corrupted humours in the body, and ſo made free and expedite to performe all the functions thereof, ſo as not onely the paſſions and affections will be molified and better tempered, but the whole

whole ſoule made more free and cheerefull in the performance of all the Actions and exerciſes thereof.

In ſumme, by this moſt excellent medicine of a ſpare diet, A moſt corrupted body and mind full fraught with evill humours and diſpoſitions may be cured, cleered, and reduced to a good temper and diſpoſition, at leaſt in a good meaſure.

And indeed it were very good for ſuch men alſo ſpeedily to purge and evacuate thoſe ill humors out of their bodies, which doe ſo annoy and diſtemper them, for purging is eſpecially to be uſed by ſuch as have diſtempered their bodies by intemperance and ill Courſes, for all exceſſe doth adde to the ill humours in the body which

disperse through the same; And after in time encreasing and contracting doe fill and corrupt the body, causing therein many infirmities and diseases.

So as such distempers of the body as have their beginning from repletion (which are indeed almost all the diseases of our times) are to be remedied by evacuation, and principally by purging medicines, emptying the body of unnecessary phlegme and seriosity, or thinne wateriſh humours, and of superfluous corrupted Choller and Melancholly.

The best time of purging is in the Spring or Autumne, and it were good for such as live very intemperately to purge once at the least, or twice every yeare.

And for the manner of an exact

exact purge, Physitians say it is not amisse that the body be first opened with a Clister, And if much bloud and sanguine humours abound and be corrupted to begin with Phlebotomy (if age, weakenesse, or other occasion hinder not) opening the Cephalica veine in the Arme, and then the humours to bee made plyable to nature. This being done now to expell, concoct, and purge the humours soundly which molest the body, with such apt medicines as are appropriated to evacuate and purge such severall humours as doe abound therein.

If the stomacke and body bee very much stuft, foule, and corrupted, it will not be amisse to use a vomit, and after the same presently to take such things as

will ſtrengthen the weakned parts, comfort the braine, Heart, Liver, Splene, and diſperſe the Reliques, ſuch as are Triacle, Methridate, and divers others.

If Intemperance and diſorder have beene long uſed or if the diſeaſe be old, it is not amiſſe to purge three or foure times gently, becauſe ill humours which have remained long in the body cannot ſo well be expelled by a ſuddaine purgation at once as by degrees.

It is good alſo for ſuch as abound with Phlegme to purge the ſame by degrees at three or foure ſeverall times rather then ſuddainly at once, becauſe clammy Phlegme will not eaſily and preſently follow a ſuddaine Purgation; But choller being more thinne and moveable is

more

more easily purged.

But foraſmuch as there are many and divers matters to bee obſerved herein, as the humour which aboundeth; The nature of the Diſeaſe; The ſtrength age, and Complexion of the perſon; The operation and force of the Purgation, and the particulars thereof, aptly to be ſorted and appropriated to the nature of the diſeaſe and humours abounding; Alſo how much, how often to purge, how farre to proceed, and by what wayes and paſſages; all which, requiring a large diſcourſe, I referre the ſame and ſuch as have occaſion to uſe them, to the advice of ſome honeſt, skilfull, practicall Phyſitian, whoſe directions and aſſiſtance is moſt convenient, and ought to bee had concerning

ning theſe matters. So may theſe Cures and Remedies be happily effected (they being carefull that univerſals be in right manner ſorted with particulars) and the body and mind reduced to its naturall good Temper and diſpoſition.

Concerning other Evacuations and particular Cures and Remedies of the many and divers ſeverall Diſeaſes incident to man; Since they are too large to be treated of in this briefe and Compendious Diſcourſe, And are amply dilated and treated of by divers, in great volumes, and leſſe neceſſary to be vulgarly knowne, then the former preſcriptions, I omit. The rather becauſe I conceive, That if the body be well purged of ſuch ill humours as abound therein,

therein, and afterwards a good and apt diet be obſerved, it is ſufficient for the cure of almoſt all Diſeaſes, eſpecially ſuch as are bred by Repletion (which are the moſt common maladies of our age) unleſſe they be inveterate and uncureable. However ſuch directions and remedies may doe us much good, and make the Temper of our bodies and minds much better then otherwiſe.

All theſe Rules and preſcriptions are very good to be known and obſerved aſwell by the healthy as the diſeaſed, and in their due uſe and obſervation may cauſe much benefit and happineſſe.

Neither doe we want Remedies though the body be incure-

able

able, we may remedy the miseries thereof by the mind which is its Governour, and ought as much as it may to comfort the same: for as the body workes upon the mind as hath bin shew'd. So much more doth the mind worke upon the body.

For the reasonable soule being Immortall and Divine, doth guide and governe the Animall Spirits which are the organs thereof, as the fabricke of the parts of the body is the organ of these animall Spirits.

And these spirits like a quick, light flame doe continually worke on the body as the soule doth on them, they make the body lively, and lighter, partly by refining the moisture thereof, and converting the same into themselves, and also by infusing them-

themſelves into all the parts thereof, enliving, lightning, quickning and ſpiritualizing the ſame.

The Divine and reaſonable ſoule therefore ought as much as it may to ſpiritualize, quicken and comfort the living Spirits; in ſuch ſort, that the body being guided by theſe ſpirits, theſe wholly dependant on the reaſonable ſoule, and the ſoule being guided by divine grace which is as it were the life thereof, and by faith having its Converſation in heaven with God, (viewing and enjoying thereby in ſome meaſure already his heavenly glory and felicities, expecting the ſame hereafter to be revealed infinitely, and to enjoy the ſame in perfection eternally) even forgetteth the griefe of the bo-

dy,

body, or rather, doth convert even the ſenſes and ſpirits thereof into the purer parts of the ſoule, which in faithfull contemplation being poſſeſt with heavenly Joy in God, the whole man is as it were ſpiritualiz'd and tranſported with divine pleaſures.

However if by reaſon of our frailties and weakeneſſe we cannot attaine to ſuch Divine extaſies and tranſportations, yet we may know that *our Corruption ſhall put on Incorruption, and our Mortality ſhall inherit Immortality*, 1 *Cor.* 15. *That our fraile bodies ſhall be changed and made ſpirituall bodies like the glorious body of the Sonne of God*, (*Phil.* 3.21) With whom we ſhall enjoy infinite happineſſe for ever. How may ſuch faith-

faithfull Contemplations comfort vs in greateſt maladies and diſtempers, yea even in death it ſelfe, ſince the ſame is a paſſage to heaven, when ceaſing to be as men wee ſhall begin to live the life of Angels, with God himſelfe in heavenly glory and happineſſe.

But to Returne;

Now to remedy ſuch paſſions of the mind as are moſt incident to theſe mixt diſtempers of the body, which being compos'd (as in a medley) of all the ſuperfluous humours aduſt, corrupted, and diſtempered, doe cauſe the mind in a mixt diſtemper alſo to apprehend all things in a bad manner, as having Enmity, and ſo doth edge and eneager malice, and provoke Revenge and Cruelty.

For

For remedies hereof, Let vs consider that these evill dispositions of Envie, hatred, malice, Revenge and Cruelty (being seldome one without the other) are Compounded of many other vices, and are the occasions of many evils, and even of destroying all humanity and goodnesse.

Envie and malice are strange passions, Gnawing the heart and turning the good of another to the envious mans hurt. Good and prosperous men as also their good deeds, goods, and prosperity are eye-sores to envious malitious Spirits, causing in them despight, griefe, and even gnashing of teeth. While the envious mischievous man looketh obliquely upon the goods of another he looseth that

that which is good in himſelfe, or at leaſt takes no delight in it; But fretteth to ſee another man doe well and proſper. So as hee ſuffereth in himſelfe the evill which he wiſheth to another.

It appeares therefore, that envious, malitious, ſpightfull people, do more hurt and vexe themſelves then others, for a thouſand vexations doe gnaw and poſſeſſe the hearts of thoſe that are infected with thoſe evill diſpoſitions; and many times hatefull Injuries, miſchiefes, and villanous practiſes are wrought and executed to ſatisfie theſe deteſtable vices and paſſions.

Revenge alſo is often accompanied with hatred, Malice, Envy, ſlandering, lying, Backbiting Cruelty, murder and a multitude

tude of miſcheifes.

Theſe evill diſpoſitions proceed from the inward malignity of the ſoule, which vnnaturally and miſchievouſly feedeth on and delighteth in the hurt of another man.

They are moſt deteſtable vices and as it is obſerved vſually inhabite in weake Cowardly ſpirits, ſavouring of a vile and abject mind; yet we may obſerue that ſuch kind of men though not daring to be truely valarous have yet even for feare an itch to be eſteemed ſo, for knowing in themſelves this baſe Cowardlineſſe, they endeavour by all meanes to hide the ſignes thereof, and cunningly can faine bold and bragging ſpeeches, challenging as it were all dangers when they ſee they are farre from

from them, but if neere them they can put up Injuries with their feare, yet when they get advantage without danger to themselves to hide their feare they become very Spightfull, Injurious, Revengefull, and cruell bloudsuckers. For wee ever see the most vnworthy men of baseſt and loweſt temper, to be moſt malicious, revengefull, and cruell; A truely valorous man doth alwayes fairely exerciſe his ſtrength againſt a reſiſting enemy, whom hee hath no ſooner at his mercy but he is ſatisfied.

Seldome doe theſe evill diſpoſitions find harbor in well bred generous minds, who commonly are of ſuch an excellent temper as they can ſcorne the cauſeleſſe and womaniſh brawlings of

of hasty fooles and men of unworthy temper. A truely worthy heroicall Spirit is farre aboue such mens envie and malice, and he regards their detraction, lying, slanders, spight, & brawling, as he doth the barking of a Dog: It is for men of lower, baser temper, to be vext & distempered at such trivial matters, and we ever see the basest, most cowardly, worthlesse and weakest spirits to be most envious, malitious, cruell, Insolent mischievous and revengefull.

It is indeed, true magnanimity to contemne Injuries, There is nothing that shewes so great, so worthy, and victorious a mind as a couragious insensibility of reproaches, detraction and injuries; to disdaine the carping censures & biteless barkings

kings of the Curres of the world, I meane such men as are of base unworthy, envious, malicious, vitious, dissolute minds. But all good and vertuous men while we doe well will love us, and hate to abuse us.

It is an excellent revenge and grievous to maligne Spirits (as to fooles) to contemne or make no account of them or their words. It is a weaknesse of mind not to know how to contemne an offence. For a man to be malicious, envious, detractive, reproachfull, brawling, and Revengefull is to confesse himselfe griev'd, touch't, guilty, impotent and Inferiour. Magnanimity and true valour is seldome troubled with such evill dispositions. A high and generous mind is not subject to Injury,

injury, it revengeth not Injuries becauſe it feeleth them not.

It is a fayre and honourable way and hath often bin practiz'd by the greateſt Princes and Captaines, ſuch as have bin of moſt high and noble minds, to avenge the Injuries of malicious, Envious, people onely by contemning them, nay more by doing good to ſuch as have Injured them, inſomuch as by reaſon thereof they have made many of their enemies to be aſham'd of their folly, to ſtoope to their vertue and nobleneſſe; and wee ſhould know that by how much the more wee haue ſuffered, ſo much more commendable and honourable it is to be gracious, and pardon.

So that it is the property of great and noble minds to contemne

temne malice and injuries, to be of a mild, courteous, and gracious temper, ready to forgive and pardon. And it is a great point of magnanimity in this matter to surmount the commō nature of men, by a wonderfull divinity of the soule (leaving vengeance to whom it belongeth) to learne of our Saviour to bleſſe them that curſe us, to doe good to them that hate us; To love that which is good even in our enemies, pittying their vices and evill diſpoſitions, and endeavouring to make them worthy of love by all good wayes and offices.

Some enemies (aſwell as friends) are neceſſary, they make us more circumſpect, more diligent, wiſer and better, we may and often do extract, abundance

of good even from their malice and reproaches; Therefore, alſo we ſhould rather endeavour to love, then hate them, becauſe they are neceſſary and often doe us good.

It is revenge enough for us to know that envious, malicious, ſpightfull people doe moſt of all torment their owne hearts by theſe turbulent paſſions; for vice ſuffereth not the mind to reſt but filleth the ſame with diſtempers and vexations.

But the beſt revenge againſt envious, malicious people is; To endeavour to doe ſo much the more well, as they ſeek to injure us, by which meanes in the end we ſhall ſurely make them Lyars; So may their reproaches, Impudency, Inſolency, malice, and injuries, in good time turne

to

to our good and their owne ſhame, by this meanes alſo their vexations are doubled, for wee cannot anger our malign e, malicious enemies worſe then to doe well and proſper.

Let us then by all meanes avoid thoſe evill and vicious diſpoſitions of Envie, Hatred, Malice, Cruelty, Revenge, and the like; Let us give even our enemies their due praiſe and honour, Rejoycing at the good of all men, which truely ſhewes a vertuous and divine diſpoſition. And to be pleas'd and rejoyce at another mans good is to increaſe our owne.

Let theſe gracious and noble vertues of Humanity, Clemency, Affability, Charity, kindneſſe and all good diſpoſitions, ſtill poſſeſſe us; which excellent ver-

tues doe furniſh us with ſuch a modeſt, generous pleaſing and gracious behaviour as winneth unto us the love of all good and vertuous men; Yea, maketh us agreeable unto, and beloved of God himſelfe, and poſſeſſe our minds with ſweet and pleaſing Joyes and Happineſſe.

Further, whereas theſe mixt evill humours of the body, and diſpoſitions of the mind, compoſed of ſundry various diſtempers, vices, and evill paſſions do oftentimes (as hath beene ſhewed) cauſe the mind to become exceeding ſad, ſullen, diſcontented and obſtinate in all maligne diſpoſitions, yea ſometimes by long cuſtome to become even wilfully and deſperately diſcontented, raging and miſerable, let

us

us consider that these (being a mixture and compounded of all the other various perturbations of the mind) are the greatest, yea even the finall end and summe of all the former mentioned miseries. And in the furthest degree hindering this joy and happinesse of the mind which wee seeke for. And it is the misery of miseries to be wilfull and obstinate therein.

It is also in the furthest degree remote from nature and reason which excite us to nothing more then to the willing desire and diligent Inquisition, search and enjoyance of pleasure and happinesse; And in truth there be so many thousand delights on Earth to please all our Sences, which we may enjoy, yea we may enjoy such and so many

heavenly pleasures even on Earth, as truly if we were wise and divine enough, would fill our minds with such joy and happinesse, as that we should *rejoyce evermore*, as S. *Paul* exhorteth us, we should be unexpressably pleasant & joyful, we should as farre as our minds are capaple enjoy the pleasures of Earth and Heaven within us. But of these more in the ensuing Divisions.

To conclude then, in generall; let us endeavour by all meanes to drive away and banish out of our minds all evill passions and perturbations, All Sloth, Lazinesse, Dulnesse, Sottishnesse, and base mindednesse; All Intemperate, Riotous, dissolute pleasures, and selfe-conceited vaine

vaine-glorious dispositions; All Pride, Ambition, Choller, Anger, and Rashnesse; All Melancholly, Covetousnesse, Feare, Sorrow, and Sadnesse; All Envie, Hatred, Malice, Revenge, Cruelty, Sullennesse, Obstinacy and Desperation. And on the contrary as much as wee may possibly, let us possesse our minds with livelinesse, quicknesse, perspicacity, and gallantnesse of Spirit, with moderation Temperance, Humility, Meekenesse, Tranquility, Mildnesse, with Contentation, Fortitude, Cheerefulnesse, with Humanity, Affability, Love, kindnesse, and with all Joy and Happinesse.

Me thinkes if we could truely consider, and think of the many and divers sorts of delightfull felicities both earthly and hea-

venly which we may enjoy, it were enough to make our minds immediately leape out of all ill passions and perturbations, into most sweet Peace, Joy, Mirth, livelinesse, and pleasure; So as to enjoy even a Paradice of delights and happinesse within us.

There is so many
pleasures, which wee may
(Aswell Terrestriall
as divine) enjoy
That who enjoyes all
such felicities
Enjoyes an Earthly,
heavenly Paradise.

THE

The IX. Division.

That by vertue the Mind becomes apt and well prepared to enjoy the choicest and sweetest felicities on Earth.

SO then, having briefly endeavoured to shew the felicity of a vertuous mind; The way to gaine the same, to eschew such Maladies, distempers, passions and perturbations as hinder this happinesse, also to embrace such amiable and delightfull vertues as may encrease the same; Now let us also further and more plainely view how that by ver-

tue our minds become moſt apt and well diſpoſed to enjoy the felicities of Earth and Heaven.

And firſt concerning Earthly felicities, to inſtance briefely and to begin with Riches and honour.

Firſt, no men on Earth are more like to attaine Riches and honor then vertuous men, by reaſon their minds are free from Sloth, dulneſſe, Careleſſeneſſe, Intemperance, Riot, aud ſuch diſſolute Courſes, as uſually are the occaſions of diſhonour and of declining in eſtates and fortunes. And no men living are more likely to gaine Riches and honour then the induſtrious, diligent, temperate, frugall, unpaſſionate, courteous, affable, and every way vertuous man.

Secondly,

Secondly, no men doe enjoy more felicity therein then vertuous men, for why, by reason their minds are active, perspicuous, free, and filled with the delights and felicities of vertue, the same becommeth well-prepared to enjoy these earthly Treasures and felicities, and we know that a free and cheerefull mind enjoyes all things with farre greater happinesse then a dull, sottish, turbulent, vicious, passionate, discontented Mind.

Yea, (which seemes a Paradox) it is certaine that even Covetous and Ambitious men take not so much pleasure in Riches and honour, which they so much esteeme, as the contented vertuous man; for Covetousnesse and Ambition doe not onely blind and draw away the mind

mind from all the choyceſt earthly pleaſures, yea and heavenly alſo; But which is moſt ſtrange even from the pleaſures which otherwiſe they might enjoy in Riches and Honour, for Covetous and Ambitious men, regard not ſo much what what felicity they may derive from that which they poſſeſſe, but ſtill thinke how well they ſhould be if they had ſome great matter which they have not, the want whereof, almoſt continually vexes them, (for Covetouſneſſe and Ambition are unſatiable deſires) they regard not, ſo much what they have as vexe and perplexe themſelves for what they have not, ſtill thinking they want although they poſſeſſe abundance. The cares which they take in getting and keeping

keeping and the feares and griefes of Crosses, of loosing and parting from what they have doe almost continually perplex them, So as even Riches and honour to Covetous Ambitious men seeme to be rather a burthen, a griefe, then a pleasure to them. But the contented vertuous man although he bee but of low degree and possesse but a meane estate, yet he enjoyes farre more happinesse therein, then the other in abundance, he it is whose free cheerfull and happy mind most sweetly enjoyes within it selfe the choicest felicities that may be derived from Riches and honour.

So also of pleasures. Vertuous men their free and happy minds

are

are moſt apt and well prepared to enjoy the ſweeteſt delights and pleaſures on Earth.

They enjoy much more pleaſure in a little of theſe Earthly felicities then vitious men in abundance and varieties, who are ſeldome ſatisfied or contented, for if they ſhould glut themſelves with all ſorts of Earthly pleaſures, yet would they ſtill be gaping after and vnſatiably wiſhing for new contentments, and if they doe enjoy their gluttonous, Intemperate, Luxurious pleaſures to the full yet ſoone after they remain more melancholly and diſcontented then Monkes, for all vitious pleaſures moſt certainely will end in ſadneſſe, diſcontent, ſhame and miſery. But vertue teacheth us to be ſweetly pleaſed

sed yea even with a little according to Nature, Reason, and moderation, and giveth such a free and happy mind to the followers thereof as they enjoy all earthly good pleasures with much greater delight then vicious men, & with contentment.

Vertuous men doe farre more sweetly in their minds contemplate all good pleasures then vicious men and so more delightfully enjoyes them; for why, Slothfull, Dull, Heanie, passionate, distempered vicious minds doe not imagine, conceive nor enjoy nigh so much pleasure in any thing as active perspicuous, free, cheerefull vertuous minds; for such minds are much more capable then the other to enjoy within themselves by contemplation (and

con-

consequently in Action) the most delightfull felicities on Earth.

Such minds do farre more excellently and pleasantly then the other, contemplate and enjoy the sweetest delights that may be derived from the happy society of Parents, children, husbands, wives, lovers, friends, from Riches, Honour, Sports, Recreations and pleasures of all sorts whatsoever.

Such a vertuous, free, lightsome, perspicuous, cheerefull, happy mind, can most pleasantly & sprightfully glide through the world and sweetly enjoy the most delightfull felicities thereof; for by contemplation it can assemble together even in one subject within it selfe all whatsoever is most pleasant and delightfull

lightfull on Earth. And thereof make an Electuary of pleasure compounded of the quintessence of all the choyceſt delights that ever the world produced or Imagined to charme and pleaſe the mind of man, As of all the ſweeteſt Quires and Conſorts of Muſicke both of voices and Inſtruments that ever nature invented or imagined to raviſh our ſpirits, Of all the moſt glittering, amiable and glorious ſights, ſhewes, Triumphs, and beauties of the world, Of all the moſt pleaſant ſweetes, perfumes and flowers that ever the earth yeelded forth to delight us, Of all the choyceſt liquors, Wines, Banquets, dainties, and delicates that ever man Enjoy'd, even of all what pleaſures the world hath hitherto produced

to

to charme and delight our Spirits, yea or Imagined either; as of the Graces, The Muſes, The Nymphs, The Fayries, The Syrens, of Adonis Orchards, The Heſperian Gardens, The delights of Arcadia, of Arabia fœlix, of the Elizian Shades, of Mahomets Imaginary Heaven, or whatſoever is delightfull; In ſumme, It can by contemplation enjoy a Paradiſe of delights within it ſelfe.

I might inſtance alſo concerning particular pleaſures, as of eating. It is well knowne by Phyſitians that Intemperance therein deſtroyes health, makes the body to become full fraught with crudities and noyſome humours. And ſo in time thereby the ſtomacke and appetite becomes corrupted and ſpoiled,

Inſo-

Insomuch, as at last even dainties become displeasant to Intemperate men, but Temperance keepes the body healthfull and agill, and makes the stomacke well prepared to relish and digest both meate and drinke; Insomuch as ordinary fare to the temperate man becomes more pleasant then choycest dainties to an Intemperate Corrupted stomacke.

So might I instance concerning other pleasures in particular, But in generall; Vitious men their minds, (and perchance bodies) being distempered by sloth, passions and perturbations, even pleasures are often to them as sweet meate to a sicke man, or musicke to a discontented man, distastfull, displeasant, and irkesome. But vertuous men

their

their Minds being (as hath been shew'd) free from such distempers, passions, and perturbations, and possest with lightsomnesse, Tranquility, Joy, and happinesse, becomes most apt and well prepared to enjoy the sweetest and choycest felicities on Earth.

And indeed there is no earthly pleasure either laudable or truely pleasant which is not contained within the precincts of Vertue, because otherwise the same will cause much more displeasure then content; For all vice ingenders offence and discontent, and in the end will certainely turne to Sadnesse, Sorrow, and Misery. But all pleasures being enjoy'd within the limits of vertue (which ought to be the rule and guide thereof)

of) are good and laudable; And so wee may and should freely and cheerefully enjoy even a Paradice of delights and felicities within us, As I have shew'd and written more of this Subject in a former Booke Entituled

THE
Terrestriall Paradice,
OR
Happinesse on Earth.

So that of earths felicities
our minds within us may
A sweet and pleasant Paradise
of happinesse enjoy.

THE

The X. Division.

That by vertue the mind becomes apt and well disposed to know, attaine, and enjoy (as farre as the same is capable) the felicities of Heaven on Earth.

REason (which is the light of true wisedom) is according to some Philosophers) compounded of all the vertues of the intellectuall soule; And by some, said to be the onely Governesse and Directresse of all divine vertues; The same is also an Attendant and a furtherance to all divine Graces.

Although Faith be the principall

cipall and fountaine of heavenly Graces and infinitely above our Reason, yet this divine Grace of Faith disdaines not to make a good use of Reason, for the furtherance and advancement of all heavenly Graces; yet onely so as her handmaid, to rule, controll, and governe her as a Mistresse, how, and when shee pleases.

Divine Reason therfore (which is the Compound, the light, and directrix of all Vertue) may be said to bee also a daughter of Heaven, the handmaiden of divine Faith, and serveth greatly to advance the honour and excellency thereof, for the same often sheweth, directeth, and teacheth us to receive, entertain and embrace this her heavenly Mistresse, and to enjoy in her

the

the delights of heaven (in ſome meaſure) on Earth.

Let us then briefly ſee how this Divine Reaſon (which is the ſumme and ſubſtance of Vertue) directeth, well prepareth, and diſpoſeth our minds to ſee, attaine and enjoy this heavenly happineſſe on Earth.

Reaſon is of ſuch force as that it can paſſe from things known to things vnknowne, It can abſtract from viſible things, things inviſible, from Corporeall Incorporeall, Generals from particulars, High and myſticall from plaine and triviall things. By Reaſon therefore it is that wee can in ſome meaſure ſpell Heaven from the Earth, and ſo already in ſome degree enjoy heaven, yea and God himſelfe of

of whom it is ſaid,

Hee is a Sunne whoſe
glory ſtill doth ſhine,
Hee is a Mine of
all excelling Treaſures,
Hee's ſuch whoſe eſſence
no one can define,
Hee is a Paradiſe
of heavenly pleaſures.

Let us therefore even by the light of Reaſon looke upwards and take a view of heaven, and of God himſelf; we need mount up but eleven ſteps (according to Aſtrologers) from the Earth thither.

The firſt ſtayre is the Sphere of the *Moone*, The ſecond of *Mercury*, The third of *Venus* (names which they aſſigne unto the heavens) The fourth that of the *Sunne*, The next of *Mars*, *Iupiter*, *Saturne*, Then

of the *fixed Starres*, The ninth *Primum Mobile*, The tenth the *Christalline heaven*, and the higheſt and infinitly moſt excellent is the *Imperiall*, which is Gods habitation, This is the place of our Eternity, of our heavenly Kingdome.

So that we can by our bodily eyes from the earth looke up to the Moone, The Sunne, The Starry heaven, and therein ſweetly pleaſe our ſelves in view and Contemplation of their glorious aſpect, their amiable, ſilver, bright, cæleſtiall Rayes; from thence higher even by the light of Reaſon wee can ſet beyond the Spheres to the Imperiall heaven, contemplating with Admiration and Reverence the Soveraigne Lord and Creator of all theſe, God himſelfe; and ſo

by

by and through these lower Glories, The firmament, Sunne, Moone, Starres, and all the Cælestiall Spheres we may in some measure spell, learne, and espy infinitely more excellent heavenly glory, delights and felicities.

The Heavens declare the glory of God, &c. Psal. 19.

The Earth also in some sort shewes us his excellency; When therefore in reason wee consider the motions, the ends, and the causes efficient of all the Creatures of the Earth, Their multitudes also, (for all mutitudes proceed from one unity, and the utmost unity is GOD,) Likewise the marvailous Providence, Art, and wisdome which may be observed in all things, as in the

making of every least Creature, insomuch as all the world (but GOD) cannot make the meanest therein, much lesse the most excellent, such as are the admirable divine Immortall soules of men; As also his continuall preservation of all things, without whom the Sea would overflow the Land, one Creature devour another, The earth without him could not bring forth fruit, Nor man generate man; without him our clothes could afford us no warmth, nor meat, nourishment; neither indeed could any thing without him, live, grow, or subsist; When also we consider the course of nature, The due order and subordination of all Creatures, which doe give their influence one to another in an excellent manner, and all for the

the use of man; Also the many and divers pleasures and felicities of the world, so full of excellency, sweetnes, and delight; And lastly the wonderfull miracles which have beene done in all Ages in the world; We cannot but in reason confesse, and in some measure espy the heavenly Fountaine, the Cause, the Creator, the Preserver, and Lord of all these, and admire his infinite Power, Wisedome, Glory, and Excellency.

And more particularly, as from the pleasures and felicities of the Earth, we may by reason espy and contemplate the infinitely more excellent felicities of heaven. If therefore we think of the most pleasant and sweetest delights and felicities that ever the world produced or can

invent, to pleaſe, to delight, to charme, The Senſes, The Spirits, The Mind of man, Reaſon will tell us, if there be ſo much excellency in Creatures, much more is there in the Creator, GOD himſelf; If we enjoy and contemplate ſo many, divers, ſweet and pleaſant delights in theſe little drops proceeding from the ocean of Gods excellency while we are heere on Earth, Reaſon tells us much more excellent and more pleaſant may we and ſhall we enjoy in God himſelfe in heaven.

Alſo, from the mind of man we may in ſome ſort even by reaſon, eſpy God himſelfe and his heavenly excellencies and felicities. To inſtance in ſome particulars.

And

And first from the excellency of the mind of man, which is of such an admirable quicknesse sprightfulnesse, lightsomnesse, and capacity as that it can glide through the world and thinke of the most excellent things therein even in a moment, and by contemplation enjoy the same within it selfe, yea it is already capable in faithfull contemplation to eye Eternity, to mount up to Heaven, to GOD himselfe, and in some degree to possesse and enjoy him and his heavenly felicities within it selfe; So that the mind of man seemes to be farre more excellent then the world, being of such an admirable, quicke, perspicuous, lightsom, and heavenly nature, even while it remains on Earth.

When therefore the mind of man considers its owne excellency, it may even by Reason looke further to its Fountaine and Creator GOD himselfe, whose Image it is in some measure, so farre as it is good and happy; And (knowing the cause is infinitely more excellent then the effect) as in a Mirror see and contemplate his infinite excellency who is the efficient cause of this and of all other excellency and happinesse, and so be excited to love him with deerest ardent love, and rejoyce in him with sweetest and highest pleasure, who is our Minds onely true Joy and Happinesse.

Also further, when the mind of man considers its owne excellency, even by reason it often doth or may looke upwards to Heaven

Heaven, whither its future, eternall, and heavenly nature and delire directs it, and contemplate, if in this short transitory, mortall life, it be of such excellent wisedome, Agility, Sprightfulnesse, Perspicuity, Wonder, Joy and happinesse, how much more wise, lightsome, quicke, perspicuous, Angel-like, divine and happy shall the same bee, when it is disburthened of this corrupted, heavie, earthly body which clogs it, when also it shal leave the world, and ascend to Heaven to God himselfe, with him, and in him to live, and partake of his infinite sweetnesse and heavenly pleasures for ever.

Also the mind of man from its Conscience can even by reason in some sort know and espy

heavenly happines; Conſcience is called by ſome, A little God within us, to direct us to doe well, and ſo cheere and rejoyce us therein; Alſo to divert us from evill, and to cauſe trouble and ſorrow in us when we eſchew goodneſſe and doe evill; This divine part of the mind called Conſcience, doth as it were by an heavenly inſtinct tell us, That there is a moſt powerfull, glorious, wiſe, juſt, good, loving, and in all reſpects infinitely excellent Creator and Governour of all things, who dwels in the Heavens, who gives us all the good wee have, And that he hath alſo prepared for Pious and vertuons men eternal heavenly rewards after this life, checking us with thoughts of Atheiſme and Blaſphemy when

we goe about to thinke and beleeve the contrary, But rejoycing us when we doe well, when we love, desire, seeke and contemplate this our gracious and infinitely excellent God, and his heavenly felicities; wherefore seeing God hath imprinted in us such a feeling of himselfe as no Conscience can deny him, but rather that every one acknowledgeth his infinite Glory, Power, Excellency, and heavenly felicities, it is great reason that we should beleeve and endeavour to seeke, see, and enjoy the same.

Also from the desire of the mind of man to this eternall heavenly happinesse in God, and the satisfaction and contentment which it receives in the faithfull Contemplation thereof

thereof even on Earth, Reaſon in ſome ſort ſees and eſpies the ſame.

For the mind of man is of ſo large and excellent an apprehenſion and deſire, as it is already in ſome meaſure capable to view and long after eternity and heavenly happineſſe, Of ſo generous a nature it is, as nothing will ſatisfie the deſire thereof but Infiniteneſſe, but Eternity, but Heaven, but God himſelfe. There was yet never any man (though poſſeſſed with all ſorts of earthly felicities) but his mind hath ſtill deſired new pleaſures, it never can be ſatisfied untill it can enjoy God himſelfe and his heavenly felicities; which often doth or may cauſe our minds greatly to deſire and long thereafter, And to

pray

pray with King *David*, *Shew me O God, the Joy of thy Salvation.*

This alſo, may in ſome ſort even by Reaſon make us perceive and Enjoy this infinite Eternall heavenly felicity, ſince without the ſame our divine heaven-borne ſoules can never be ſatisfied, and after the ſame ſince we doe (even according to the nature of our ſoules) greatly long and deſire.

Alſo, foraſmuch as when our minds once come to bee truely rayſed (in divine Contemplation) to heaven, to God himſelfe, The deſires thereof doe remaine even ſatisfied, contented, and moſt ſweetly pleas'd on Earth; For then knowing, that when God pleaſes and thinkes good, wee ſhall eternally enjoy this hea-

heavenly happineſſe in perfection, Of which in ſuch divine Contemplations wee begin to taſt already, and in this heavenly elevation ſeeing our minds rayſed aboue the world, aboue our ſelves, and beginning already to live an heavenly Angellicall life with God himſelfe, our deſires remaine ſweetly pleas'd and ſatisfied with heavenly delight and happineſſe.

Thus doth divine vertue or Reaſon, which is the Compound, light, and directreſſe thereof, prepare our minds to ſee, know, attaine and Enjoy heavenly delights and happineſſe on Earth.

I might inſtance alſo, concerning divers particular vertues, But in Generall, let vs yet further

ther consider ; The minds of vitious men being dulled and annoyed by Sloth, Intemperance, or distempered by passions and perturbations cannot be well capable, nor well prepared to performe the functions and exercises thereof or any good Action or office proper thereunto, Such as are Prayer, Study, divine Meditations, Contemplations, and all lofty and excellent matters, or to receive, retayne or enjoy divine wisedome, Grace, Illuminations, or Consolations. But vertuous men their minds being free from Sloth and evill desires, from distempers, passions, and perturbations, and on the contrary being Active, quicke, lightsome, well disposed and possest with sweet Tranquility, Joy, and

and happineſſe, become free, cheerefull, ſprightly, apt and well prepared for the performance of all excellent and divine Studies, Exerciſes and Contemplations, And to know, receive, retayne, entertayne and enjoy all heavenly Inſpirations, Irradiations and Conſolations.

Inſomuch as it is ſaid, that many of the Ancient fathers and other divine Saints of GOD, have by reaſon of Temperance and other vertues, attained unto a very high Pitch of heavenly wiſedome and Grace, and that by this meanes they came to ſo great a meaſure of holineſſe and familiarity with God, as they became admirable to all the World, and that his divine Majeſty vouchſafed very graciouſly ſo deſcend downe vnto them,

Illumi-

Illuminating them wondetfully with divine Graces and heavenly consolations, Insomuch as they were possest with so great Ioy and solace of mind, with such heavenly delights and happinesse, as they deemed themselves in Paradise.

Insomuch as truly, by divine Vertue, The Mind of Man becomes most apt, well prepared and disposed to enjoy (as farre as it is capable) the felicities of Heaven on Earth, To mount up to heaven in faithfull Contemplations and to entertaine it selfe with Angells, and with God himselfe, To enjoy within it selfe as much heavenly pleasure and happinesse as it can thinke of; Nay more, (as some have enjoy'd) such and so much as the mind that enjoyes the same

ſame is not able to conceive or receive it, Such as St. *Paul* ſaith *hath not entred into the Heart of man*; Such as even overcomes the heart and mind, brings the ſame into a divine extaſie and Tranſportation and makes it even beſides it ſelfe with heavenly admiration and pleaſure, yea even beyond and above it ſelfe, of a future and divine nature, of a Super-humane and heavenly temper on Earth.

But concerning this Subject of heavenly Ioy and happineſſe, I have now lately alſo publiſht another Treatiſe, Entituled

Heaven within us,

Or,

Divine happineſſe on Earth.

A Paradice of heavenly Ioy
So may we gaine, that even
Within vs we already may
Posseſſe delights of heaven.

To Conclude; In ſumme,
By vertue our minds become apt, well prepared and diſpoſed to Enjoy a Paradice of delights and felicities, both Earthly and heavenly within vs.

So if we could fayre
vertues Beauty ſpy,
With love we ſhould bee
inflamed preſently,
Her ſweetneſſe would attract
vs with ſuch Charmes
Wee ſhould embrace the ſame
with open Armes.
Who loves her lovely ſelfe
loves not in vaine,
Millions of pleaſures they
ſhall ſurely gaine.
Shee free'sour minds from
ſloth and evill paſſions

From

From ill desires, from
feares and perturbations;
Shee Crownes the same with
lightsome pleasantnesse
With peace and Courage,
Ioy and happinesse,
Shee doth direct vs
and prepares the way
Both vnto earthly,
and to heavenly Ioy.

So hee that's wise
A Paradise
of sweet delights doth find
In vertues wayes
Which he enjoyes
within his happy Mind.

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FINIS.